

UNIVERSITY OF TORONTO



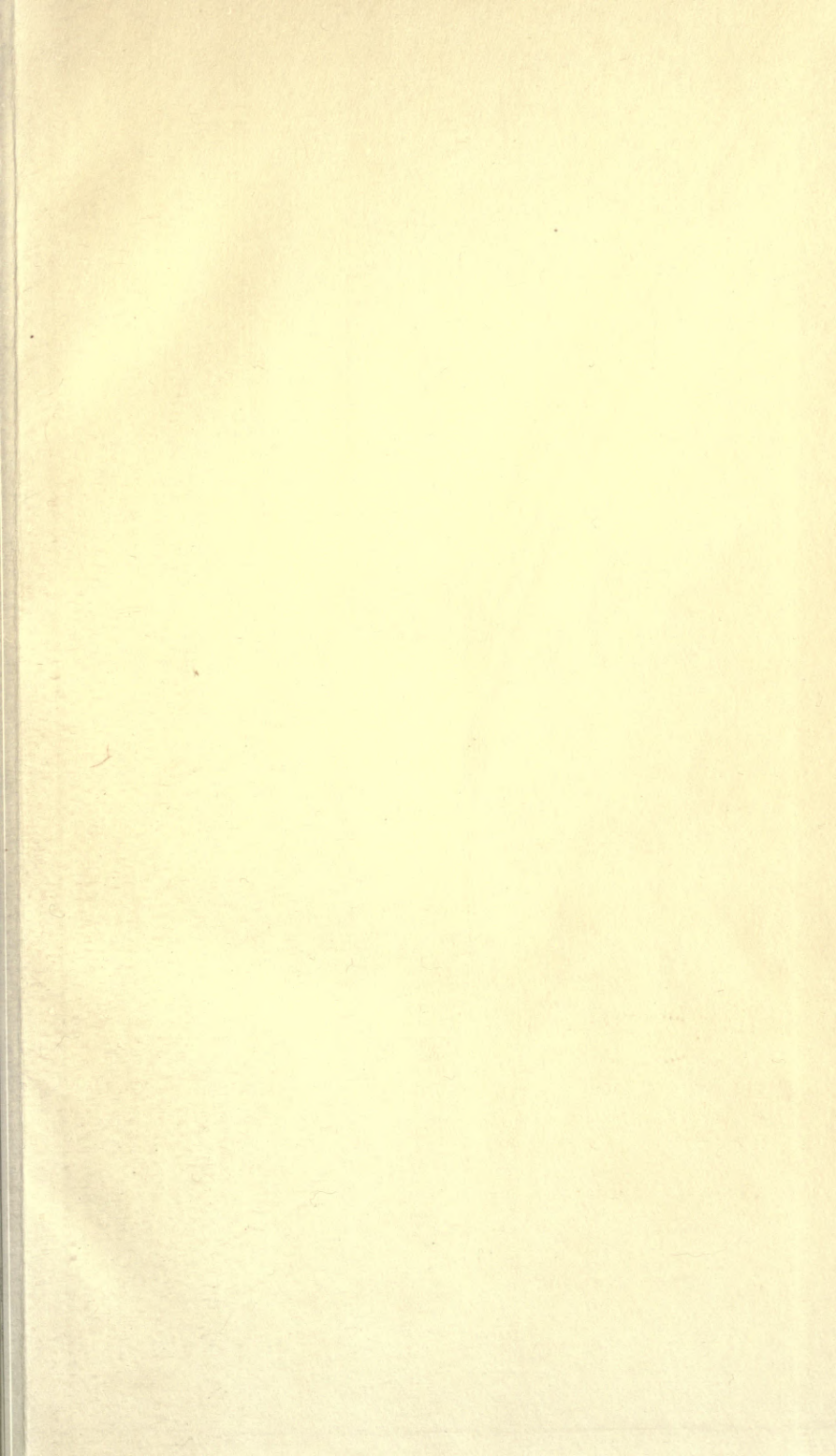
3 1761 00995929 7

HANDBOUND  
AT THE



UNIVERSITY OF  
TORONTO PRESS













40

7







*Drawn & Eng'd by R. Woodman, 47, Warren St. Fitzroy Squ.*

JOHN JONES, L.L.D.  
*and*  
Barrister at Law.



THE  
H I S T O R Y  
OF  
**W A L E S,**

DESCRIPTIVE OF  
THE GOVERNMENT, WARS, MANNERS, RELIGION, LAWS,  
DRUIDS, BARDS, PEDIGREES, AND LANGUAGE

OF THE  
ANCIENT BRITONS and MODERN WELSH,

AND OF THE  
**Remaining Antiquities**  
OF THE  
**PRINCIPALITY.**

---

By JOHN JONES, LL.D.  
AND BARRISTER AT LAW.

---

LONDON:  
PRINTED AND PUBLISHED BY J. WILLIAMS,  
SHIP PLACE, STRAND;  
NEAR TEMPLE-BAR.

1824

5

THE HISTORY

OF

WALSLEY

DESCRIPTION

DA  
715  
J66



## PREFACE.

---

THE writer of the following pages has been induced to send to press this Publication, from the frequent observations of men of letters, that the History of the Ancient Britons is a desideratum in literature.

Several authors, both natives and English, have treated on this subject; but their labours, collectively, have not produced a consistent detail of events, and a faithful description of manners and customs.

The native writers have, from Gildas down to Roberts, made it their study to trace the Britons from some Asiatic origin, and to represent them as a highly refined and scientific people. By this false assumption they have degraded the character of the Welsh people, and impressed on the minds of the sons of Cambria the disconsolate tradition, that they are uncultivated descendants from the greatest conquerors, statesmen, and philosophers, that ever flourished among mankind.

The English authors, who have written on the History of Cambria, have been incompetent, from their deficiency in the language of the country. The last historian, Mr. Warrington, laboured under this difficulty.

Mr. Warrington must be acknowledged as a person of elevated mind, and a fine writer: but he is injudicious; for in describing the skirmishes of petty chiefs he bears in his mind enlarged conceptions, better adapted to the



battles of Alexander, Tamerlane, and Charles : and he perpetually falls into unpardonable anachronisms ; for instance, he quotes the laws of Howel the Good two centuries before they were enacted, and he gives the manners and customs of the Welsh, from Giraldus Cambrensis, many years before that Author was born.

There are, however, several Englishmen who deserve Cambrian gratitude, for detached contributions towards the History of Wales : and the Author feels pleasure, that the Literature and Antiquities of his country have exercised the pens of Mr. Cox, Mr. Sharon Turner, Sir Richard Colt Hoare, bart., and Dr. Meyrick.

The present History has been compiled from the works of all preceding writers on the subject, with an avowed freedom of selecting whatever appeared most consistent with the well received testimonies of contemporary nations. The introducing of monuments, as historical documents, is a novelty in the History of Wales ; but it is presumed will meet with the sanction of learned men, and give a permanent value to inscribed stones, which have, for ages, been considered as unintelligible and useless

The application of these documents requires great circumspection, because several ancient monuments having been removed from their original places have lost their significations by a change of locality. There is a stone in the wall of Dinevor Park, with the letters IMP CASSIANO : it was carried to this place by some Vandal from Trecastle Hill, where it was found in

1769, near a house, called the Heath Cock, and was a millarium, with the then legible Inscription, *Imperator Domino nostro Marco Cassiano Latino Postumo Pio felici Aug.* There are many other instances of such removals, and particularly of sepulchral monuments, from dilapidated abbeys, into neighbouring churches.

The ancient monuments in Wales are generally written in Latin, Saxon, or Norman French. Mr. Grose says, in his *Antiquities*, that the characters on the abbey of Llanegwest, or Valle-Crucis, are “Maso Gothic and Franco Theotiscan mixt.” The Runic and Dano Saxon characters are seldom to be met with in Inscriptions in Wales; and where they do occur, the Author has not ventured to decipher from the copies of others. The Dano Saxon alphabet was much in use in Wales and Northumberland prior to the Norman invasion. The font at Bridchirk, in the county of Cumberland, presents a fine specimen of that character: the *Monumenta Danica* of Olans Wormius abound with Dano Saxon Inscriptions; and the same letters are now used in Wales, under the vulgar idea of their being the alphabet of the Bards.

The construction of Ostrymnides, and of the passage in Plautus, the early settlements of the Saxons, the positions given to Camalodunum and the Bullæum Silurum, and the Saxon characters of Vortigern and Vortimer, are offered as historical emendations; for it would be a waste of time to treat of any subject without making some advancement in science and approximation to truth.

The History of Christianity is written with a latitude,

The Bards, which are the pride and glory of the Welsh peasant, have been amply treated of; and translations of some of their productions, by able hands, have been given, in order to let the Bard speak for himself, and the reader be the critic. And the Awendi have been briefly noticed as the precursors of the modern fanatic order of Jumpers.

The pedigrees of the Welsh are subjects of national interest, and of family importance: for, as the more ancient natives of the island, the Welsh are conscious of the veneration due to them from foreign adventurers and settlers, who have resorted to Britain on missions of conquest, or in the hopes of security and protection: and, as families descended from royal, noble, or illustrious ancestors, they are sensible of their honorable rank in society, and of the propriety of supporting the pristine dignity of their respective houses, by splendor of appearance, the practice of honorable acts, and the bounties of hospitality.

The names of great men, and the recollection of their national glory, or private virtues, are inducements to imitation, and even competition of worth and excellence. In descendants of great men the stimulus must have greater force, as the individual is under a sense of duty in supporting the honor and glory of his ancestors. A Grecian General, of the present day, may remind his followers of the prowess and military achievements of the ancient Greeks to a good purpose; but how much more impressive would the language of the General be, if he were a man of an illustrious family, and could address his followers—"Soldiers! you are



this day commanded, in my person, by a namesake, by a descendant of that General who led your forefathers to victory at Salamis and Marathon."

The Author is fully sensible of the imperfection of his Chapter on Pedigrees, on account of numerous omissions of families; and therefore requests immediate corrections, in order that the names omitted may appear in their honorable and proper places, in a future edition.

The language of the Ancient Britons, preserved in the Gaëlic, Cambrian, and Cornish dialects, is interesting to the antiquarian and the philologist: and it is very desirable that some learned writer would publish a Celtic and English Dictionary, incorporating these dialects, and tracing every word from its Asiatic, African, Grecian, Gaëlic, Roman, Scandinavian, Saxon, or Norman origin. The late Rev. Mr. Richards, of Coychurch, in his Welsh and English Dictionary, has made a partial attempt; but, by confining himself to derivations from the Hebrew, he has transformed the Ancient Britons into a colony of Jews. The Author of the present work has confined his labours to a glossarial specimen of the dialects.

The last Chapter, treating of British Antiquities, consisting of notices of ancient remains, in every county throughout the principality, is intended to assist the curious and inquisitive traveller and Antiquarian. Histories of counties will embrace these subjects with more minuteness than is convenient to the general History of the country. Dr. Meyrick has given the History of Cardiganshire in a very able manner. The late Mr.

Theophilus Jones has written the History of Brecknockshire in the entertaining and loquacious manner of a highly informed and communicative old Welsh gentleman. The Rev. Mr. Davies, of Neath, is about sending to the press the History of the county of Glamorgan : and the Rev. Mr. Williams is engaged in a History of Caernarvonshire : and it is to be hoped that other men of letters will devote their learning and leisure to the History and Topography of the other counties of Wales.

The writer of this work has, from his juvenile days, collected notes respecting his country, and the great men it has produced. The biographical memoranda are numerous, many lives have been completed for the press, and it is his intention to publish the biography of his most distinguished countrymen, after the manner of Grainger, under the title of *The Worthies of Wales*, or *Lives of eminent Welshmen*, including Chancellors, Archbishops, Judges, Bishops, Counsellors, Admirals, Generals, Physicians, Clergymen, Dissenting Ministers, and men of science or celebrity of the Principality of Wales. It is presumed the work will form three vols. 8vo., making 1200 pages, and contain from 50 to 100 lives, and appear in the course of next summer. The descendants of eminent Welshmen are requested to communicate to the Author any memoranda they may possess respecting their ancestors, in order that the biography may be executed with fidelity and correctness.

In submitting this History of his country to the public eye, the Author solicits the early and minute

observations of public and private Critics, in order that he may introduce, in a future edition, any suggested improvements, and repel ill-founded animadversions. But in thus courting the attention of Reviewers and Editors of Public Journals, and Men of Letters, he does not engage to notice trivial communications, nor to make honorable mention of every intruder. Judicious and learned observations will meet with acknowledgment; and the remarks of officious pigmies will be appended in closely printed notes.

To the warmth and zeal of his countrymen, and to the kindness and promptitude of his friends in general, in engaging copies of the Work before it was sent to press, the Author is fully sensible of his obligations.—Some of his brother Cambrians have expressed a pleasure in the idea, that the History of Wales was to be treated of by the pen of a Welshman; others, to whom the Author is personally unknown, have applied for copies from different parts of the country; whilst his most intimate friends have expressed such anxiety for the appearance and success of the publication, that one town in Wales has a demand for eighty copies. It would give the Author great pleasure to print a list of the numerous encouragers of this publication: but he thinks it more prudent to keep his friends in private, as the omission of any of their names, by making an imperfect catalogue, would subject him, most justly, to the charges of negligence and ingratitude.

JOHN JONES.

*James-place, Lower Road, Islington,*

*Sept. 10, 1824.*



observations of public and private critics, in order that he may introduce in a future edition any suggested improvements, and reply to founded animadversions. But in thus counting the attention of reviewers and Editors of Public Journals, and Men of Letters, he does not engage to notice trivial communications, nor to make numerous mention of every important criticism. Substantial observations will meet with acknowledged notice, and the names of authors signified will be appended in direct printed notes.

To the warmth and zeal of his countrymen, and to the kindness and propinquity of his friends in general, in engaging copies of the work before it was sent to press, the author is fully sensible of his obligations. Some of the most distinguished have expressed a pleasure in the work, and the Hon. Mr. Pitt has been pleased to give it a high recommendation; others to whom the Author is personally attached have applied to him for a copy, and he has been obliged to supply them. The appearance of the work is a great satisfaction, and he would give the Author great thanks for having sent him a copy of it. The work is a great satisfaction, and he would give the Author great thanks for having sent him a copy of it. The work is a great satisfaction, and he would give the Author great thanks for having sent him a copy of it.

JOHN JOYCE.

Printed by J. JOYCE, at the Press of the University of Cambridge.

1794.

## ERRATA.

---

### Page

- 21. For *Count*, read *Earl of the Saxon shores*.
- 23. For *nome*, read *home*.
- 40. For *Brochmeal*, read *Brochwel*.
- 91. For *Gowar*, read *Gower*.
- 101. Line 14, omit *called Pont Irfon*.
- 107. After *Daugleddau*, read *two fosses, or ditches*, instead of *swords*.
- 116. For *prisoner*, read *prisoners*.
- 118. For *insuleris*, read *insularis*.
- 136. For *Mabellon*, read *Mabillon*.
- 148. For *sit at the fire*, read *recumb at the fire opposite the king*.
- 276. Omit the *comma* after *Beech*, and read *Beech-Chester*.
- 304. For *Edward Hoel*, read *Edwal Foel*.
- 309. For *country historians*, read *county historians*.
- 318. For *Cadwalach*, read *Cadell*.
- 327. For *Babo*, read *Pabo*.
- 332. For *Ithel Hoel*, read *Ithel Hael*.
- 342. For *Llechwryd*, read *Llechriryd*.



# ERRATA

101. For "Cant", read "Cant", of the "Cant" type.  
102. For "Cant", read "Cant", of the "Cant" type.  
103. For "Cant", read "Cant", of the "Cant" type.  
104. For "Cant", read "Cant", of the "Cant" type.  
105. For "Cant", read "Cant", of the "Cant" type.  
106. For "Cant", read "Cant", of the "Cant" type.  
107. For "Cant", read "Cant", of the "Cant" type.  
108. For "Cant", read "Cant", of the "Cant" type.  
109. For "Cant", read "Cant", of the "Cant" type.  
110. For "Cant", read "Cant", of the "Cant" type.  
111. For "Cant", read "Cant", of the "Cant" type.  
112. For "Cant", read "Cant", of the "Cant" type.  
113. For "Cant", read "Cant", of the "Cant" type.  
114. For "Cant", read "Cant", of the "Cant" type.  
115. For "Cant", read "Cant", of the "Cant" type.  
116. For "Cant", read "Cant", of the "Cant" type.  
117. For "Cant", read "Cant", of the "Cant" type.  
118. For "Cant", read "Cant", of the "Cant" type.  
119. For "Cant", read "Cant", of the "Cant" type.  
120. For "Cant", read "Cant", of the "Cant" type.



# CONTENTS.

---

## CHAP. I.

|                                                                                                      |   |
|------------------------------------------------------------------------------------------------------|---|
| THE History of the Ancient Britons from remote Times,<br>to the final Retirement of the Romans .. .. | 1 |
|------------------------------------------------------------------------------------------------------|---|

## CHAP. II.

|                                                                                                                                     |    |
|-------------------------------------------------------------------------------------------------------------------------------------|----|
| The History of the Ancient Britons, or Welsh, from the<br>final Retirement of the Romans to the death of Llewelyn ab Iorwerth .. .. | 30 |
|-------------------------------------------------------------------------------------------------------------------------------------|----|

## CHAP. III.

|                                                                                           |    |
|-------------------------------------------------------------------------------------------|----|
| The History of the Welsh from the Death of Llewelyn ab Iorwerth to the present Time .. .. | 94 |
|-------------------------------------------------------------------------------------------|----|

## CHAP. IV.

|                                                                   |     |
|-------------------------------------------------------------------|-----|
| History of Christianity among the Ancient Britons, or Welsh .. .. | 123 |
|-------------------------------------------------------------------|-----|

## CHAP. V.

|                                |     |
|--------------------------------|-----|
| Of the Laws of the Welsh .. .. | 145 |
|--------------------------------|-----|

## CHAP. VI.

|                     |     |
|---------------------|-----|
| Of the Druids .. .. | 185 |
|---------------------|-----|

## CHAP. VII.

|                    |     |
|--------------------|-----|
| Of the Bards .. .. | 216 |
|--------------------|-----|

## CHAP. VIII.

|                     |     |
|---------------------|-----|
| Of the Awendi .. .. | 263 |
|---------------------|-----|

## CHAP. IX.

|                                 |     |
|---------------------------------|-----|
| The Pedigree of the Welsh .. .. | 266 |
|---------------------------------|-----|

## CHAP. X.

|                                                     |     |
|-----------------------------------------------------|-----|
| Of the Language of Ancient Britons and Modern Welsh | 288 |
|-----------------------------------------------------|-----|

## CHAP. XI.

|                           |     |
|---------------------------|-----|
| British Antiquities .. .. | 304 |
|---------------------------|-----|

# CONTENTS

## HISTORY OF WALES.

### CHAP. I.

The History of the Ancient Britons from the Time  
to the Time of the Invasion of the Romans.

### CHAP. II.

The History of the Britons from the Time of the  
Invasion of the Romans to the Time of the  
Invasion of the Saxons.

### CHAP. III.

The History of the Britons from the Time of the  
Invasion of the Saxons to the Time of the  
Invasion of the Danes.

The History of the Britons from the Time of the  
Invasion of the Danes to the Time of the  
Invasion of the Normans.

The History of the Britons from the Time of the  
Invasion of the Normans to the Time of the  
Invasion of the English.

The History of the Britons from the Time of the  
Invasion of the English to the Time of the  
Invasion of the French.

The History of the Britons from the Time of the  
Invasion of the French to the Time of the  
Invasion of the Spaniards.

The History of the Britons from the Time of the  
Invasion of the Spaniards to the Time of the  
Invasion of the Portuguese.

The History of the Britons from the Time of the  
Invasion of the Portuguese to the Time of the  
Invasion of the Dutch.

The History of the Britons from the Time of the  
Invasion of the Dutch to the Time of the  
Invasion of the Prussians.

The History of the Britons from the Time of the  
Invasion of the Prussians to the Time of the  
Invasion of the Russians.

The History of the Britons from the Time of the  
Invasion of the Russians to the Time of the  
Invasion of the Austrians.

The History of the Britons from the Time of the  
Invasion of the Austrians to the Time of the  
Invasion of the French.

The History of the Britons from the Time of the  
Invasion of the French to the Time of the  
Invasion of the English.

The History of the Britons from the Time of the  
Invasion of the English to the Time of the  
Invasion of the French.

The History of the Britons from the Time of the  
Invasion of the French to the Time of the  
Invasion of the English.



# THE HISTORY OF WALES.

---

## CHAP. I.

*The History of the Ancient Britons from remote Times to the final Retirement of the Romans.*

**BRITAIN** was, in remote times, attached to Gaul by the Isthmus of Dwryfran.

A convulsion of nature, attended with an irruption of the Atlantic ocean into the lake Llychlyn, separated Britain from the continent of the Celtæ; for the homogenous strata on the British and Gallic coasts, and the more distant positions of Norway and Scotland at present, than in anterior times, are positive proofs of this catastrophe; and the term *Afanc*, whereby the waters of the Channel are personified, as a moving inroad, has been formed from a reference to this awful event of a continental dissociation.

The national name, which the inhabitants of this Island assumed, in remote ages, was *Brydon\**, the fair tribe; and hence their territory was called *Brydain* and *Prydain*; for the names of countries, in ancient times,

\* On the more ancient Roman monuments Britain is written **BRITO**, and its inhabitants are called **BRITONES**. The ancient geographers also give to the modern Bretagne the name of *Britannia*, and to the present coast of France, about Morlais, the name of *Morgania*, which corresponds in signification with the present Welsh district of *Morganwg*, or *Glamorgan*. Paris was anciently called *Lutetia*, *Llydded* or *Llydaw*, and Picardy is the *Armorica*, *Arforig*, or *Maritime Land of Cæsar*. These circumstances collectively support the opinions of writers, who maintain, that our Island received its population from the Celtæ, or Galli, of the continent.



were always formed from the names of the people who inhabited them. These Brydon, called in history Y Ddraig Brydon, or British Tribe, were blue-eyed, and of a fair complexion; and used the language and customs of the Celtæ, or Galli, of the continent; for the Cimbri, Galli, and Celtæ, were the same genus of people, under specific appellations; Cimbri, or Cymry, signifying the first race; Gael, or Galli, the powerful; and Celtæ, the people of the woods, or coverts.

The island of Britain received an increase of population from the following event:—About 420 years before Christ, a Carthaginian commander, of the name of Hamilco, was sent by the senate of Carthage to survey the western coasts of Europe: in the course of his voyage, Hamilco visited the British isles, and mentioned them in his journal, by the name of *Æstrymnides*. This appellation, quoted by Avienus, has been taken by some writers to signify the isles of Gad Flies; and Virgil gives the word *æstræ*; that signification—

“ cui nomen asilo,

“ Romanum est, æstron Graii vertèrè vocantes.”

Georg. lib. iii. 148.

But Pliny states the *æstrus* to be the *apes grandiores*; and from this acceptation *Æstrymnides* may signify the Isles of Bees; and this conjecture is well founded, when we recollect that Britain was called by the ancient Britons Y Fêl Ynys, the Honey Island; and that Ireland was called by the Gwyddelod, or Irish, Innis Fael, or the Isle of Honey.

This casual visit of Hamilco opened a commercial intercourse between Carthage and Britain, which was beneficial to both countries. The Britons received a knowledge of the Mediterranean, Phœnician, or Carthaginian trade; the mode of Grecian warfare, by fighting in chariots; the Alexandrian method of keeping public and private accounts in the following ancient Greek alphabet, as preserved in the Thesaurus of Muratori vol. iv. 2093.

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ο Π Ρ Σ Τ Υ

And the Carthaginians were, in return, permitted to settle colonies on the southern and western coasts of the Island, to collect amber, and to work the tin mines of Cassiterides, or Oakhampton, in the modern Devonshire. The produce of these works was of such value, that the Carthaginians considered this Island as their own territory, and even gave it a Punic name.

A passage in the *Pœnulus* of Plautus gives us to understand that Carthage, in the Punic language, was called Anec.

“Muthum, Balle *becha*, e dre Anec.”

Muthus, Ballus's son, of the town of Anec.

“Carthaginiensem Muthum Balli filium.”

*Pœnul. Act. v. Sc. 2.*

And hence it appears, that Bryd-Anec, or, as usually written in Greek characters, BPETANNIKH, signifies the British Carthage.

These two tribes, *viz.* the Britons, or Cimbri, and the Carthaginian, Spanish, or Southern Settlers, corresponded most minutely with the description given by Tacitus of the Caledonii and the Silures—“*Habitus corporum varii, atque ex eo argumenta; namque rutilæ Caledoniam habitantium comæ, magni artus Germanicam originem asseverant. Silurum colorati vultus, et torti plerumque crines, et positu contra Hispaniam, Iberos veteres trajecisse, easque sedes occupasse fidem faciunt.*”—*De Vit. Agric.*

The Suessiones, or Belgi, the remote ancestors of the modern English nation, were another tribe of people, who, by self-deportation, or spirit of adventure, were induced to build towns, and to form settlements on the coasts of Britain, some centuries prior to the Roman invasion. This position is supported by a passage from Cæsar, where it is related that the Suessiones, or Saxons, had extensive dominions in this Island:—“*Apud eos fuisse regem nostrâ etiam memoriâ Divitiacum, totius Galliæ potentissimum, qui cùm magnæ partis harum regionum, tum etiam Britannia, imperium obtinuerit: nunc esse regem Galbam.*”—*De Bell. Gall. lib. ii. c. 4.*

The towns built by these settlers were respectively



called after the names of the places on the continent, whence the settlers had migrated—*Omnes ferè iis nominibus civitatum apellantur, quibus orti ex civitatibus eò pervenerunt.*—Lib. v. c. 10. And hence the names of Malden, London, Sandwich, Romney, Rye, Winchelsea, &c. &c.

The Ancient Britons, in pronouncing the word Suesiones, formed it into Seison, which is the present Welsh name of the English nation; and they called Malden London, &c. Trinobant, or the New Towns; and Sandwich, &c. on the foreland, or promontory of Kent, they distinguished by the collective term Caron, or Forts. *Diod. Sic. lib. v. c. 8.*

The mother country of the Suessiones, or Belgi, having been reduced by the Roman arms, under the command of Cæsar, and the Britons having given offence, by assisting the Gauls with troops in their wars, the Roman consul sent ambassadors to the Saxon colonies, to insist upon their submission to the Romans; and he despatched Comius, king of Artois, with other ambassadors, to the British chiefs, to demand satisfaction for their having sent auxiliary forces to join his enemies during his wars in Gaul. The Saxon cities sent their submission to Cæsar; but the negociation of Comius was without success.

Upon this, Cæsar sent Volusenus in a ship of war to explore the coasts of Britain; but Volusenus, not venturing to land and treat with the inhabitants, threw the bloody spear on the British shore, and, in the Roman name, loudly declared war against the Britons.

The Roman consul meantime assembled his forces, which consisted of the 7th and 10th legions, at Wissan; and he ordered all his ships of war and transports to rendezvous at the same port: there were, besides, eighteen transports detained at Calais, from contrary wind.

When the weather became favorable, Cæsar, having offered up prayers and sacrifices to the gods, and consulted the auspices, gave orders, about the third, or cockcrowing, watch, to sound the trumpet for sailing;



and directed his cavalry to embark on board the transports at Calais, and to follow him towards the British coast. By a quick passage Cæsar arrived, with some of the foremost ships, near Dover, about 10 o'clock in the morning, on the 26th September (now August), in the year 55 before Christ, and found the cliffs and hills covered with armed men, ready to give him a hostile reception. In this situation Cæsar floated at anchor until three o'clock in the afternoon, in vain expectation of the 18 transports from Calais; and, during all this time, he could not attempt to disembark, for the creek was narrow, and the cliffs so lofty, that a dart might be thrown from them to the beach. The Roman consul, calling a council of war of his tribunes, and Volusenus, who had surveyed the coast, proceeded next morning, with the whole of his fleet, about eight miles northward, and dropped anchor near a wide and level shore, at the present town of Deal. The Britons, who were vigilant and active, had collected their Essedarii, cavalry and infantry, to prevent the disembarkation of the Roman forces.

Cæsar was, at the time, exposed to the utmost difficulties; his ships of war were so large, that they could not be worked but in deep water: the soldiers were unacquainted with the ground; their hands were encumbered with the customary requisites of food, a saw, a basket, a mattock, an axe, hook, chain, leathern thong, and three or four stakes: their accoutrements were also heavy, and consisted of an oblong shield, head and breast plates, greaves for the legs, a sword, and two long javelins. Thus loaded they had to disembark, to contend with the surf, and to fight with valiant and determined enemies. The Britons, on the contrary, were on dry ground, knew the shoals, were lightly armed, frightened the Roman horses by their Essedarii and darts, and drove the Roman troops into deep sea.

The standard-bearer of the 10th legion, in this almost lost affair, conjured his fellow soldiers to discharge the duty which they owed to the republic and to their general; and, throwing himself into the sea, made towards

the shore. To prevent the disgrace of losing their standard, the Romans made a general effort to gain the land; but in this desperate and inevitable attempt, they were acting individually, without any regular order, and soon thrown into confusion: in this dilemma, Cæsar ordered the jolly boats of the men of war, and the sounding boats, to be employed in carrying the troops on shore. By the rapid movements of these boats, the Romans, at last, made good their landing, and obliged the Britons to retreat.

The Roman general then caused his ships of war to be drawn on land, and formed into a naval camp; and continued the transports, or provision ships, at anchor.

On the fourth day after this invasion, being the 31st of August, the 18 transports, with the cavalry from Calais, hove in sight of the Roman camp; but that night being full moon and very stormy, and a high sea, most of the 18 transports were wrecked on the coasts of Kent, the provision ships at anchor broke off their moorings, and the ships of war, which constituted their naval camp, were filled by the tide, and twelve of them were lost.

These misfortunes of the Romans, partly from the weather and tide, but more from the incessant operations of the Britons, reduced the Romans into a state of mutiny; and the skeletons of the two legions were obliged to forage by turns, and were continually driven into their camp. Under this difficulty Comius, the king of Artois, an old ally of the Britons, probably interfered his good offices for an unmolested embarkation; and Julius Cæsar, whom the Britons called Iolo Voel, or Julius the Bald\*, quitted Britain with a few ships and a few soldiers, at midnight, of the 20th of September, 55 years before Christ.

The Roman consul, alive to the disgrace which the Roman arms had received by their retreat from Britain by night, and, probably, by the assistance of the shipping of the Saxon settlers, assembled at Wissan, in the

\* The baldness of Cæsar was unpleasant to himself, because it was a topic of jocularity.—*See Suet Vit. J. C. s. 45.*



ensuing spring of 54 before Christ, a large fleet, and a powerful army of five legions, or 20,000 infantry; and in the corresponding number, *pari numero*, 1500 cavalry\*. With these forces he landed near Deal, at noon, in the month of May, unopposed, because the Britons were instructed to pursue a more cautious and destructive mode of warfare.

Cæsar having reviewed his army, pitched his camp at Rutupæ, now Richborough, and leaving his fleet at anchor, under the command of Atrius, who hoisted the red flag; and stationing ten cohorts, or 4000 infantry, and 300 cavalry, to protect the fleet and the camp; then marched about twelve miles to engage the Britons. This first engagement took place on the river Stour, near Fordwick, on the east of Canterbury, where the Romans were manfully attacked; but, from their account, they forced the passage of the river, and forming the infantry into a tortoise, took the sylvan camp of the Britons; and then pitched their camp, not venturing to pursue the natives: but this engagement was merely a feint, whilst another army of Britons destroyed the fleet under Atrius, and sacked the encampment at Rutupæ; for Cæsar received messages and letters from Atrius, complaining of his sufferings from a storm, which induced him to retreat to Rutupæ, with the whole of his forces, and to send to Wissan to Labienus for more ships and legions.

The Britons had, at the time, a chieftain of great valour and experience, of the name of Cassibelaunus, in the British Cassfelyn, or the Brazen Helmet, whom they appointed commander of their forces.

The Roman consul again marched with his troops, along the banks of the Thames, as the Saxon maritime towns could assist him with shipping, in case of a second disaster. In the course of this route, the British general gave him battle on every opportunity, took whole co-

\* Cæsar's fleet of men of war and ships of burden amounted to above 800; and as the Roman allies always furnished an equal number of infantry, and twice the number of cavalry, the effective forces of Cæsar could not be less than 40,000 foot, and 4,500 horse.



horts prisoners, would not give Cæsar time to encamp; and by cutting off the communications between him and the maritime cities, he obtained signal advantages over the Roman foraging troops, although they went out in armies, or parties of three legions. It was after their quitting the colonial town of Rochester that the Romans felt the full impression of British valour, and the entangling manœuvres of Cassibelaunus. The British general would not permit the Romans to retreat to Rutupæ, nor suffer them to proceed to their friend Mandubratius, or Mandebrog, the governor of the Saxon settlement of London: and it appears, from the commentaries, that Cæsar was always shut up within his mass of legions.

By great circumspection, under great difficulties, and by almost permissive marches, the Romans ascended along the Thames, as high as the Two Wares, called by the Saxon settlers Tweywicken, and by the English Twickenham. Below these wares, and at low water, the Roman army passed the river, but with considerable loss; for, on the return of the tide, the remainder of the troops, harassed by the brave Cassibelaunus on the rear, were obliged to proceed with great risk along the stakes which formed the wares. This incident gave Cæsar the invention of a tale, that the Britons, in their retreat, drove stakes and piles into the Thames to prevent his passage; and this narration might be credible at Rome, because the Romans had no such contrivance as a ware, nor had they a correspondent expression in the Latin language. Cæsar, after great labours and long privations, was supplied with provisions for the skeletons of his legions by Mandubratius, or Mandebrog, and the Trinobantes, or Saxon Newtownsmen of London, and other colonies: but, notwithstanding this well-timed relief, the Roman consul found himself so weak, and the Roman forces were so little disposed for further services, that the only achievement Cæsar performed, during a residence of two or three months in London, was the taking of Verulam, or Gwerulan, or, more probably, Wallingford, or Carleua, which was an

intrenchment, consisting of a bank and foss drawn round a clump of trees or circumambient grove, and called by the Britons Llan, and by the Romans Oppidum. Whilst Cæsar was thus engaged in taking this Llan or Town, the virtuous Cassibelaunus, warmed with the love of pure glory, was in continual action, investing the station at Rutupæ, destroying the naval camp, and capturing the Roman ships of burden then at anchor at Deal.

These glorious labours of Cassibelaunus, which an intermediate oblivion prevents the historian from gracing his pages with the detail of, were decisive of the future conduct of the Roman arms; and Cæsar, under the pretence of disturbances in Gaul, suddenly retired from Rutupæ. Such was the termination of the second adventure of Julius Cæsar; for as Pompey is made to say in Lucan—

*Territa quæsitis ostendit terga Britannis.*

These invasions of Cæsar, notwithstanding the grand motive of the invader, was military glory, which, in all cases, signifies a felonious disposition to commit a successive aggregate of wilful murders, were confessedly productive of a geographical discovery; for the early Greeks and Romans did not know there was such a place as Britain; and succeeding ages, when Brit, Brito, or Britain, was known, were doubtful, in their conclusions, respecting the place being an island or a continent.

Cæsar set this question at rest: from his time Britain took a place among the extended materials of geography and history.

The age of Cæsar is also the most remote period to which the Britons can recede in their national researches; and it is from his commentaries, and from the subsequent authors Strabo, Diodorus Siculus, Mela, Xiphilin, Herodian, Pliny, and Solinus, we are enabled to present a passing summary respecting the manners and language of the Ancient Britons. The interior inhabitants of Britain shaved the whole of their bodies, except the head and upper lip, wore cloaks, or mantles of



skins, tied about their necks, rings on their middle fingers, and iron torques round their necks and bellies; in other respects the men, women, and children were in complete nudity; and their bodies were smeared, in certain ceremonious or religious rites, with the juice of a plant like plantain, and called by the Gauls *glastum*. This smearing with the *glastum* was an effort in ornamental painting; for as the figures described were birds and beasts, it may be presumed, that the druid, in delineating the cooing doves on the breasts of the female, had some impressions of beauty and love; and in drawing uncouth representations of the wolf, the bulldog, and the goat, on the belly of the male, had strong ideas of terror, determination, and amorous propensities. The more civilized and polite people of Kent, Cornwall, and Devon, vested themselves in long black garments, reaching down to their ancles: these garments were, in some districts, made of thick hairy materials, and, in others, of wild grass, or bent, called by the Britons *Cawn*, and hence the dress was called by the Romans *Gaunacum*, and gave an origin to the Welsh word *Gwn*, and to the English term *Gown*.

The demeanour of the Britons towards the fair sex was manly and liberal: they neither wasted their time and money in dishonorable intrigues, nor received the rewards of uxorious prostitution by damages for crim. con.: they were the children of nature, strangers to recent institutions; considered happiness to consist in a liberal and friendly interchange of females; and by this freedom of will, and reciprocity of gratification, shewed a spirit of non-selfish philosophy that would disgrace Socrates, Seneca, and the polished manners of more modern, jealous, and female trafficking times.

And this generous policy of the Ancient Britons, when placed in contrast with the practice of the present day, creates a question in jurisprudence, *viz.* Whether an ancient husband, in the present age, suffers a loss of comfort by having an oblique heir given to his extensive estates, or derives a friendly lift and family continuance, upon the principles of the Britons, who considered the



progeny of their wives, whether discreet or adventitious, to form the strength of their houses, and the numerical glory of their family? The architecture of the Britons was simple, and, in their opinion, sufficient: an upright stone, with a rude representation of the sun, the great and most prominent organ of the Deity, was the temple; the loggan stone, stonehenge, shaking, or hanging stone, was the altar for the victim, and a sanctuary to the refugee; caverns and holes underground served them for places of abode; the cot, formed of hurdles, and plastered with dirt, answered the purposes of a palace and court of justice; and the circulated camp, defended by trees cut down, surrounded by a moat, and subdivided into huts and stalls, constituted a rural and temporary town or city for themselves, their families, and their herds and flocks. The ignorance and prejudices of the Ancient Britons were of serious inconvenience. In some parts, where the land was of the best quality, the inhabitants were unacquainted with gardening and agriculture; and, in other districts, where the herds and flocks yielded plenty of milk, the owners were unacquainted with the contrivance of making cheese: the sea coasts abounded with fish; and yet the fish were never taken and used as a provision for human sustenance: the hare and the goose were never eaten by the Britons, but reared by them as domestic companions. This singularity makes one suppose they were auspicious animals; for even in the present age an Ancient Briton draws an ideal picture of his future fortune, or inevitable ruin, from the time of the day a hare appears to him, from the direction in which a crow takes its flight, and from the chattering or loud cackling of a goose.

The Britons, in their military operations, were firm when attacked, and active in pursuit of the enemy: their infantry were armed with a dagger, and a short spear, having on the lower part a ball of brass, which they are said to have shaken to terrify their enemies, though more probably to beat them down, in case of gaining advantage: their cavalry were charioteers, in imitation of the Greeks: the arms of these charioteers

were darts or javelins, and the driver governed his horses by reins fixed or hooked to their nostrils; for a bridle in the Ancient British is called Ffrwyn, the plural of Ffroen, a nostril: thus Oen, a lamb, makes, in the plural, Wyn; Croen, a skin, Crwyn; and Ffroen, in the plural, Ffrwyn, and seems to be the Celtic, or continental radix of the Latin word *Frænum*. The language of Britain was like that of Gaul, and what is understood by the generic term Celtic: it was spoken by the interior nations of Europe, from the Baltic to Marseilles, and was the radix of the ancient Latin.

The letters used by the Britons have been already given on page 2, and were precisely the same as those transcribed by Montfaucon, in his palæographia from a monument which commemorated an event that had taken place 450 years before Christ.

The observation that Cæsar makes on the Druids of Gaul, in the sentence *Græcis literis utuntur*, applies, by analogy, to the Druids of Britain, as using the Greek alphabet for figures in their public and private accounts; and Cæsar was no stranger to Greek: it was the language of the imperial court of Rome, and it was the language of his common conversation; for when addressed by Tillius, the Cimbrian, wounded by Cassius and others, and seeing Brutus rush on him, his words to Brutus, according to Suetonius, were *καὶ σὺ ἐκείνων καὶ τέκνον*, and you of their number and a son!

There is, however, a passage in Cæsar, lib. v., and that has puzzled the critics, wherein he mentions his writing a letter to Cicero, in Greek, lest his letters should be intercepted by the Gauls: his words are "*hanc (epistolam) Græcis conscriptam litteris mittit; ne intercepta epistolâ, nostra ab hostibus consilia cognoscantur:*" and the passage admits of two acceptations, either that the Helvetii used Greek characters, but were unacquainted with the Greek language; or, what is most probable, that Cæsar, by *Græcis litteris*, meant figures, or diplomatic characters, as it was his custom to send military despatches in the fourth letter in succession to the one signified. *Suet. Cæsar* 56. *Dio.* xl. 11.; and



upon this method he would have written Landybie with the letters *Perhcfmi*, being the fourth in alphabetical order.

The characters of manual writing introduced by Cæsar into Britain, if any were introduced by his two invasions, may be seen from the following fac-simile of the title of Cæsar's will, as preserved by Mabillon *De Re Diplomatica*, page 347.

*C Julius Cæsar Testamentum*

*L. Pisone socio recitatum in domo idibus Septembris.*

*damin dæmoldibiv Cæsar*

*lex.*

And is to be read—*C. Julii Cæsaris Testamentum L. Pisone socio recitatum in domo idibus Septembris.*

Such and thus limited are the outlines given by the writers of Greece and Rome, of the manners and language of the Ancient Britons.

After the death of Cæsar, his immediate successors, Augustus, and Tiberius, did not make any attempts against Britain; Augustus was too much engaged in quelling the insurrections of the Pannonii and Cantabri; and Tiberius was contented with receiving from some of the Britons a nominal tribute.

In the reigns of these emperors, the Saxon or Belgic settlers were under the government of Teneman, a brother of Mandubratius or Mandebrog, who had accompanied Julius Cæsar to Rome; and the native Britons were presided by Cynfelin or Cunobelinus, who married the Cartismandua of Tacitus, and affected some of the Roman manners: the most ancient British coins are



attributed to him, and bear on the reverse the word *tascio*, to be read *tasciog*, a prince.

A. D. 40. The British chief, at one time, discontinued the payment of the nominal tribute to Rome, which gave offence to the imperial power, and an occasion to Caligula to touch at Rutupæ with a large armament; but Cunobeline sending his son Adminius, or Addfwyn, with his submission, and the arrears of tribute, prevented an invasion, and Caligula retired from the British coast. This act of justice has exposed the memory of this emperor to the derision of Dio Cassius, Suetonius, and others; for the Roman historians contemplated every military preparation to be for bloodshed and oppression; and concluded glory in arms to be numerical, and dependent on the amount of captives and slain, and without reflecting, that the splendour of military fame is derivable from humanity and moderation. On the death of Cunobeline, the Britons, on account of their petty warfares, and chiefless government, again neglected to discharge the Roman tribute.

43. And on the accession of Claudius to the empire, a Briton, of the name of Bericus, or Meyric, who had been banished from his native country for sedition, and had taken refuge in Rome, instigated the emperor to send his armies to enforce payment of the tribute, and to complete the subjugation of Britain.

Conceding to the advice of the traitorous Meyric, the emperor sent his armies to invade Britain on three different points at the same time, under the command of Aulus Plautius, Vespasian, and Geta. These generals defeated Cataratacus in Kent; Togodunnus, the son of Cynobeline, in Middlesex; reduced the Isle of Wight, and all the western parts of Britain; and, after gaining a complete victory over the British forces, at Dorchester on the Thames, drove the Britons into Essex, across the Leigh, which was at the time a navigable and very wide river. Aulus Plautius then sent to Rome for the emperor, that he might have the honor of the conquest of Britain.

45. Claudius, on his arrival, took the command

of the army; and proceeding to Camalodunum\*, or Camlan, on the river Camel, in the west of Britain, he received the submission of several petty states; and, returning to Rome, received the honors of a triumph, and the *ad nomen* of Britannicus.

Aulus Plautius soon after was called home, and was succeeded in the command by Ostorius Scapula.

A.D. 50. This general, after gaining some advantages over the Iceni and Brigantes, was opposed by Caradog, or Caractacus, chief of the Ordovices, the people of North Wales or Ardyfi, and of the Silures, or people of Gwent, Somerset, and Devon, and Togodumnus, son of Cunobeline. The gallant Caractacus gave the Romans battle at Caer Caradog, in North Wales: Roman discipline prevailed, his army was defeated, his wife and daughters were taken prisoners; and this brave veteran, after taking his asylum among the Brigantes, was betrayed by their queen Cartismandua, and carried captive into Rome, and afterwards released by the clemency of the emperor.

53. Ostorius dying, the Roman forces in Britain were commanded, in succession, by Manlius Valens, Aulus Didius, Veranius, and Suetonius Paulinus.

58. Paulinus is represented to have been a general of great military knowledge, slow and deliberate in his measures, and cautious and moderate in their execution: he prosecuted the war against the Britons of the west of England, and Wales; and passing the Menai from Llanvair-Is-Gaer to Llan-Idan, he laid waste the Isle of Mona, destroyed the sacred groves, and carried his arms to the furthest parts of the island, which, from his name, have been called Talybolion, or the Heights of Paulinus.

Whilst Paulinus was engaged in this campaign, the Iceni and Trinobantes, under the command of Boadicea,

\* Camalodunum has been placed by antiquarians at Malden, Colchester, Chelmsford, &c.; but this appears to be the true position—it was the Camlan, where Arthur fell, and, in its distance from Mona, corresponds with the measurement given by Tacitus. It is, however, likely there were in later ages two places in Britain bearing similar names.



queen of the Iceni; put to death the colony at Verulam; took the station of Camlan, or Camalodunum, near the present Camelford, destroyed the temple of Claudius; put the garrison to the sword; defeated the ninth legion, and devoted to the manes of murdered Britons the lives of 70,000 of the Romans and their allies. Suetonius Paulinus, being informed of these disasters, withdrew his forces from Mona, and proceeded to London, a place of great celebrity, as the residence of merchants, and the great mart of trade and commerce, but not distinguished by the title of a Roman colony. In this place Paulinus, at first, thought of fixing his head quarters, and of acting on the defensive: but reflecting on the impolicy of inaction, whilst the Britons were gaining progressive success, he collected his forces, consisting of the 14th legion, the vexillarii, or flank companies of the 20th, and some German auxiliaries, and marched his army a considerable distance to the south of London to meet Boadicea, on her return from Camlan, or Camalodunum.

When the two armies met, the Romans formed themselves in order of battle; but the Britons advanced in a multitude, and without regularity: the Romans fought with swords, and the Britons with missiles. Under such unequal circumstances discipline prevailed, and the fortune of the day favored the Romans. The loss of the Britons was estimated at eighty thousand slain, and that of the Romans four hundred men killed, and the like number wounded; and Boadicea is said to have put an end to her existence by poison: but this is the Roman account, and a drama of the historian, to spare his nation the disgrace of having murdered a woman, and to deprive Boadicea the immortality due to her for having fought and fallen in the defence of her country.

A.D. 62. After this battle the severity of Paulinus was so impolitic, that the emperor Nero ordered him home, and gave the command to Petronius Turpilianus, a man of great prudence, and of a pacific disposition.

65. Trebellius Maximus succeeded Petronius, and, by his urbanity and inaction, became so obnoxious to



the army, that the soldiers mutinied, and Trebellius was obliged to retire, and give up the command.

A. D. 69. The next governor was Vectius Bolanus, who continued in pacific measures, and the army still mutinous.

71. On the accession of Vespasian reinforcements were sent into Britain, under the command of experienced officers. Petilius Cerealis carried on the war against the Brigantes with great success; and Julius Frontinus, who succeeded him in the command, gained several victories over the Silures, and penetrated into the furthest parts of Glamorgan. A millarium on the mountain of Gelli Gaer points out the direction of one of his marches, by a few letters, constituting the remnant of an ancient inscription —

**VEFRONTI**

VI E FRONTI, which, if left complete, and better sculptured, would have been legible as Via Frontina, or the march or road of Frontinus.

78. Julius Agricola was next sent by Vespasian to command the Roman legions: on his arrival in Britain, he found the Ordovices had revolted, and cut to pieces a squadron of Roman cavalry that had been stationed on the frontiers of their country: Agricola immediately drew together the vexillarii, or flank companies of his legions, and a body of auxiliary troops; and, at the head of this army, passed through the country of the Silures, and invaded Dimetia, or Dyfed: he then engaged the Ordovices, pursued them into their own country to the hills, and defeated them with great slaughter.

The chiefs of the Ordovices, however, having retired into Mona (Anglesey), Agricola ordered his auxiliaries to cross the Menai from Aber, in Caernarvonshire, to Beaumaris, in Anglesey, some on horseback, and others by swimming, and to engage the enemy. The daring mode of attack struck the Britons with such consterna-

tion, that they immediately sued for peace, and surrendered the island.

After this successful campaign, Agricola devoted his pursuits to the peace and happiness of the Britons: he stationed the Legio Augusta on the Usk, or Wysc, at Caer Lleon ar Wysc; made the Roman road from Carmarthen through Loventium, or Llanio, in Cardiganshire, to Machynlleth, and North Wales; drove in the Caledonians; formed two lines of defence, one on the Tyne, and the other from the Frith of Forth to the Clyde; and softened the barbarity of the Britons by introducing Roman manners and customs, and the cultivation of useful and domestic habits. Domitian, at length, disapproving of the virtues, and jealous of the popularity of Agricola, ordered him to return to Rome.

A. D. 85. From this time the Roman power in Britain fell into gradual neglect and weakness; because the ravages of the Picts were irresistible, and their subjugation would have been unprofitable. Adrian gave way before these invaders, by drawing a retired line of defence from the Tyne to Solway Firth.

The irruptions of the Picts, in the reigns of Antoninus, Aurelius, Commodus, Pertinax, and Julian, were frequent and desolating, and created ample employment for the Roman and British forces, under the command of Helvius Pertinax, and afterwards of Virius Lupus.

207. This last general, worn out with incessant labours, sent for the assistance of Severus, who, although in years, and infirm, came over with his two sons Bassianus and Geta, and the jurist Papinian. This emperor, after penetrating into Caledonia, repaired the wall of Adrian, and died at York.

The emperor Severus divided the Roman territories in Britain into two districts, viz. *Britannia Prima* and *Britannia Secunda*.

*Britannia Prima* consisted of ten British tribes.

1. The *Cantii*, inhabiting Kent, whose principal town was Durobernum.

2. The *Regni* occupied Surry and Sussex, and had Regentum, or Chichester, for their capital.



3. The *Bibroces*, or *Rheni*, extended from the Loden to the Thames, in Berkshire, and had Bibracte, or Bray, for their chief town.

4. The *Attrebates* covered the western part of Berkshire: their metropolis was Calleva, Caerleua, or Wallingford; and is supposed to have been the oppidum or sylvan camp of the Britons, forced and destroyed by Julius Cæsar.

5. The *Segontiaci* were continental adventurers, who settled in the south of Berkshire, and north of Hampshire; and had Vindonum, or Winton, now Silchester, for their capital.

6. The *Belgæ* were another colony from the continent, and their capital was called by the Romans *Venta Belgarum*, the term *Venta* being applicable to either Ghent, Wind, or Gwynt.

7. The *Durotriges*, or *Morini*, the maritimes, inhabited Dorsetshire, and had Durinum, now Dorchester, for their capital.

8. The *Hædui*, or Pacific, occupied all Somersetshire to the estuary of *Uxella*, Bayswater Bay, or the river Ivel, on the south; the south-west of Gloucestershire, as far as the hills of Wotton Under Edge, and the north-west of Wiltshire, to the Avon and Cricklade: this district is called by the Britons Gwlad yr Hâf, or the Summer Country; and the Severn is called Hafren, or the Queen of Summer.

9. The *Damnonii*, or Miners, inhabited a country, called Dyfnaint, or the country of Caverns and Miners, which extended over a part of Somersetshire, east of the Thone, and the parts lying south and west of the Ivel and Bridgewater Bay; all Devonshire; and the north of Cornwall: the Cassiterides, or Oakhampton, was a mineral mart of the *Damnonii*, and resorted to by the Mediterranean traders.

10. The *Cornabii* occupied the present Cornwall. The Camalodunum of the Romans, where the temple of Claudius was erected, must have been in this part of the Roman territories, on the river Camel, as the Ro-



mans, in the time of Boadicea, had no station on the eastern coast of Britain.

*Britannia Secunda* consisted of three tribes or nations.

1. The *Silures* were the occupiers of the counties of Monmouth, Hereford, Radnor, Brecknock, and Glamorgan, to the river Tawe; and of a small part of Gloucestershire, on the west of the Severn; and had for their chief town Venta Silurum, or Caerwent, in Monmouthshire; and afterwards Bullæum Silurum, or Caerfilly, in Glamorganshire: these people were called Silures, from their being lowlanders, inhabiting the south, and nearest to the sun.

2. The *Dimetæ*, or People of Dyfed, inhabited Pembrokeshire, Gower, in Glamorganshire, and the counties of Carmarthen and Cardigan; and had Muri-dunum, or Muirdin, the Sea Fort, now called Caerfyrddin, or Carmarthen, for their capital town: their country was called Dyfed, because it is situated to the south of the river Dyfy.

3. The *Ordovices* occupied the whole of the present North Wales, and the parts adjacent to the Severn, in Shropshire, and to the Dee, in Cheshire: their country was called Ardyfy, or north of the river Dyfy. The mountainous part of this district was called Venedocia, or Gwynedd, from its snow-capped hills; and the present island of Anglesey was called Mona, or Mwyn, from its stone quarries and mine works.

From the death of Severus, the government of Britain was left as a separate state, under the control of Carausius, Alectus, and Constantius Chlorus: but this Constantius marrying Helena, the daughter of Coel Godebrog, the prince of Cumbria, and receiving the empire from Dioclesian, the island of Britain again lost its independence, and became a Roman province. The persecutions of the Christians, under the reign of the late emperor Dioclesian, enable us to discover the letters used by the Gauls and Britons, in the third and fourth centuries, as the following inscription is still legible on the

lucernal monument of Gordian, who was a messenger of the Gauls, and suffered martyrdom at Rome, with all his family, in the third century.

ΘΗC, VΩPΘHAYC, VΑΛΛΗE,  
PVPCHVC, VVΛATVC, ΓPΩ,  
ΦHΔE, CVM, ΦAMHΛHA, TΩTA,  
QVHEOCVFT, HF, ΓAKE,  
YEΩΦHΛA, AFCHΛΛA, ΦECHT.

That is—*Hic Gordianus Galliae Nuncius Jugulatus pro fide cum familia tota. Quiescunt in pace. Gwifila Ancilla fecit.*

A. D. 308. On the accession of Constantine the Great to the empire, the Britons interested themselves too much in the fortunes of this their native emperor; for Constantine, in his war with Maxentius, was attended with the flower of the British youth; and the legions in Britain, which were continually drafted for foreign service, were again complemented from native troops.

340. By these deductions from the Roman and British forces, the Picts and Scots were unopposed in their inroads to the south, and became a terror to the defenceless natives.

The Saxons also invaded the eastern shores; and Cambria and the west were exposed to the plundering invasions of the Irish, Danes, and other adventurers.

360. The chief of the Belgic or Saxon settlers, who had the title of Count of the Saxon shores, opposed the invaders on the east, and fell in battle; and the Roman general, in defending the south, was drawn into an ambuscade, and fell by the barbarous hands of the Picts and Scots.

367. In this state of alarm and desolation, Theodosius was sent into Britain by the emperors Valentinian and Valens; this general, by his reinforcements and military talents, quelled the disaffected, and expelled the invaders.

The Ordovices had made an inroad into South Wales, and were met and driven back by one of his



cohorts, at Penbryn, in Cardiganshire, where the cohort raised the monument *Cor Balenci jacit Ordous*—the cohort Valencia defeated the Northwallians.

Theodosius then engaged the Picts and Scots, and was always victorious; and, keeping up his advantages, he pursued them into their own country; he subdued the clans of the Ottadini, Gadeni, Selgovæ, Novantes, and Damnii; and constituted the districts they inhabited into a Roman province, which he named Valentia, out of compliment to the junior emperor Valens.

Having thus delivered Britain from foreign enemies, and reduced the provinces into tranquillity, Theodosius was called home for distant services; and, in quitting the island, was followed to the shores by the Britons, who rent the air with acclamatory thanks for the deliverance and peace he had given to a deserving and grateful nation.

The Roman forces were afterwards commanded by Maximus: this general expelled the invaders of Britain on all points; his military skill procured him the confidence of the Britons; and his marriage with Helena, daughter of Euddaf, King of Cornwall, raised him to the throne of Britain.

This Maximus, or Maesen Wledig, is related to have founded three cities in Wales; *viz.* Carmarthen, Caer-Salwg, now Caernarfon, and Caer-Alyn, now Hwlffordd, or Haverfordwest.

The adventures of Maximus, as candidate for the empire, drained the south of Britain of its defensive means: the legionary troops, and native recruits, were transported into Gaul; and Maximus having defeated Gratian, and expelled Valentinian out of Italy, took possession of the imperial dignity.

A. D. 388. The nominal empire of Maximus was of short duration; for after a reign of five years, his army was routed by Theodosius, and himself and his son Flavius were put to death.

On the fall of Maximus, the remains of the British troops, from want of means, or permission to return



nome, were induced to settle among the Bretons, who were at that time under the government of Conan Meriadog, a native of Cambria.

These Bretons were remnants of the Gauls, and to this day speak the Gallic language in the departments of Cotes-du-Nord, Finistere, and Morbihan; and occupy a part of Bretagne, which was the continental Britannia of the ancient geographers.

A. D. 389. In this weakened state of Britain, the Irish Scots, under the command of Sirigi, landed in Mona, and took possession of that island: on this invasion, Einion Urdd ab Cynedda, who was one of the most powerful princes of Britain, and, probably, a priest, sent his eldest son Caswallon Law-hir, to relieve the island: Caswallon was prompt in executing the orders of his father; for he routed the enemy at Holyhead, slew Sirigi with his own hand, drove his followers to their ships, and took repossession of Mona.

The Picts, Scots, and Saxons were now become so powerful, that they infested all the coasts, and penetrated into the interior of Britain.

395. Stilico, who directed the affairs of the empire, during the minority of Honorius, sent into Britain an experienced general, of the name of Victorinus, who checked the advances of the Picts, repelled the Saxons, and drove the Irish out of Wales. The route of Victorinus through Wales is said to be still indicated by a millarium in Brecknockshire, which requires future local investigation.

Victorinus was soon after called home to resist the invasion of the empire by Alaric, the Goth; and all the legionary troops were withdrawn from Britain, and other provinces, to the defence of Italy.

410. The Britons, thus weakened and deserted, fell a common prey to invading nations, and applied, in vain, to the emperor Honorius for assistance.

423. In the reign of Valentinian the Third, Ætius, who then commanded in Gaul, taking compassion on the distressed situation of the Britons, sent a legion into Britain to drive out the Picts and Scots, and to

repair the wall of Severus, and erect watch towers on the sea coasts.

These works being completed, the legionary troops were called home to defend the empire; and the island of Britain was then finally abandoned, improved in manners, but exhausted of men.

The Romans, on their first invasion of Britain, found the ancient natives of the interior savage, naked, and houseless, and under the influence of the sanguinary Druids. The long continuance of the Roman legions on the island ameliorated the condition of the inhabitants, made them acquainted with the comforts, and even the refinements, of life; and the employment of the legions in building the northern walls, temples to the gods, places of amusement and of luxury; and, above all, in forming roads and erecting stations, gave to the Britons abundant examples of the useful and the ornamental.

The principal roads and stations of the Romans throughout ancient Cambria were the *Via Julia Maritima*, the *Via Julia Montana*, and the *Via Media*: so called from *Julius Frontinus*.

The *Via Julia Maritima* proceeded from *Aquæ Solis*, or the present Bath, near the confluence of the Avon and the Boyd; over Durdham Down to *Abona*, or the Sea Mills; over the Severn, to *Venta Silurum*, or *Caer Went*; to *Isca Silurum*, or *Caerlleon*; and then to *Tibia Amnis*.

This station on the *Tibia Amnis* was not far from the *Bullæum* of the Silures, which the Britons pronounced *Caerfilwy*, and the modern Welsh *Caerffily*. The river *Tâf* was anciently called *Dydd*, near the sea; and in the interior it was called *Canon*, or the Singing River, which the Romans always exact in translation, rendered *Tibia Amnis*, the river Flute or Pipe.

From *Tibia* the *Via Julia* led to *Bovium*, the present *coinnot* of *Meisgyn*, which was pasture land, and not to be confounded with *Bouerton*, or *Lantwid*, which is so called, in Norman and Welsh, from its being a sandy soil.



The *Via* then proceeded along the hills to the station on the Nidus, or Nedd, at Penrhytin, supposed to be *Penerituna Statio*; crossed the river Nedd to Penlle'r-gaer; to *Leucarum*, or the Llchwyr; to *Ad Vigesium*, or the Twentieth Mile on the Towy, some miles east of Carmarthen; and, finally, *Ad Menapiam*, or the Ancient British Meini, or Meinif, a place of celebrity for its altars and religious rites, and at this time, called Plum-stone Mountain. The Romans formed the station *Ad Menapiam*, near this mountain, at Amblesstone, which was the *ultima statio* on this *Via*. Antiquarians, in general, place the last station at St. David's: this mistake has arisen from the similarity of the words Menapia and Menavia, in their sounds, but which are different in their signification; for Menapia is from Meinif, great stones; and Menevia is Mynyw, the name of the district, and denotes a promontory or projection into the sea or water.

The 12th *Iter* of Antoninus states the *Via* from Isca to Bovium 27; to Nidum 15; to Leucarum 15; to Maridunum 15; this last place was formerly on the eastern side of the Towy; for the Romans were more judicious than to erect a station, with a river in the rear.

The *Via Julia Montana* passed from Glevum, Gloiwy, or Gloucester, to Ariconium, or Bolitree; to Blestium, Caerflisidd, or Caerflisddu, an unknown station, near Monmouth; to Gobanium, or Abergavenny; to Cwm-Dû; Y Gaer on the river Ysgyr; Treacastle; and passing the Heath Cœck, on Treacastle Hill, to Llan-fairbryn, near Landover; then passing in front of Llwyn-y-Brain and Ystrad; and leaving Llandilo on the left, proceeded to the station of Maridunum, near the present town of Carmarthen.

The *Via Media* proceeded from Nedd, or Neath, to Chester, over Panwen Byrddin and the Black Mountain, to Y Gaer; to Castell Collwyn, or Collen, on the river Ython; to Caersws; over Gwynsfynidd, to the undiscovered station of Mediolanum, or Beddwyllan, or Bedwllan; to Bovium, or Banchor; and thence to Deva, or Chester.



The Roman territories in Britain were at this time divided into six provinces, *viz.* Britannia Prima, Britannia Secunda, Flavia, Maxima, Valentia, and Vespasiana.

The provinces of Britannia Prima and Secunda have been already noticed, and their clans, or tribes, specified in the time of Severus.

The *Flavia Casariensis* comprised seven tribes, or nations; and had the Thames, and the hills, near Wotton under Edge, on the south; the Severn on the west; and the rivers Mersey, Don, and Humber, on the north.

1. The *Trinobantes*, a British word for New-townsmen, inhabited the towns on the north and south of the Thames, and on the coast of Kent. These were colonies from Belgium, who had made settlements in Britain two hundred years before Cæsar; and were, in Cæsar's time, under the government of Divitiacus, or Gold, king of the Suessiones: they were afterwards presided by Mandubratius, or Mandebrog, Vortigern and Vortimer, under the title of Earls of the Saxon Shores.

The chief town of these Saxon colonies was Londinum, or London, which signified a landing place, or sea port, and is of Saxon origin.

2. The *Iceni*, *Cenimagni*, or *Cenomanni*, inhabited the great promontory of Norfolk and Suffolk, and some parts of the counties of Huntingdon, Bedford, Northampton, and Stafford; and the principal town in these parts was Ghent Y Cen, Venta Icenorum, or Lichfield, though generally supposed to be Caistor, near Norwich.

3. The *Coritani*, *Coranii*, or Boatmen, occupied the coasts of Lincoln, Rutland, and the Wash: their principal rendezvous for shipping was Corion, to which the Romans prefixed Ratis, the proper Latin signification, and called the place Ratis Corion.

4. The *Cassii*, *Cattieuchlani*, or Campaigners, inhabited all Hertfordshire and Bedfordshire, to the river Nen; and, probably, had Alban, or Verulam, near St. Alban's, for their chief town.

5. The *Dobuni*, or Inhabitants of the Dales, occu

pled a part of Gloucestershire, north of Wotton Under Edge, and the low vallies of Oxfordshire, north of the Thames.

6. The *Huicci*, Gwychi, or Gallant Men, possessed Warwickshire, Worcestershire, and part of Gloucestershire.

7. The *Ancalites* occupied the eastern parts of the counties of Oxford and Buckingham.

8. The *Cornavii*, Corwyni, were another tribe of boatmen, who lived on the banks of the Severn, Dee, and Mersey.

The *Maxima Cesariensis* included three tribes, or nations.

1. The *Setantii*, or *Sistantii*, occupied Lancashire, and a part of Westmoreland; and had Rhigodunum, Coccium, or Blackrode, for their capital.

2. The *Volantii*, or *Voluntii*, inhabited the northern part of Westmoreland, and all Cumberland, to the wall of Hadrian, and had Volanti, or Ellenborough, for their chief town.

3. The *Brigantes*, or *Obricyniuid*, were a Belgic colony, from Bruges, and occupied the county of York, to the Don and Humber, all Durham, and some part of Northumberland.

*Valentia* contained five nations, tribes, or clans.

1. The *Ottadini* possessed all Northumberland, to the north of the wall of Hadrian, all Lothian and Mers, and the half of Tweeddale.

2. The *Gadeni* occupied Cumberland to the north of the wall, Tiviotdale, Tweeddale to the Tweed, and Clwydisdale to Lanark.

3. The *Selgovæ*, or people of the Solway, inhabited Anandale, Nithisdale, and Galloway to the Dee.

4. The *Novantes*, or New Comers, had Galloway to the west of the Dee.

5. The *Damnii*, or Men of the Dales, inhabited Carrick, Cunningham, and Renfrew, to the wall of Antoninus.

*Vespasiana* comprehended six nations or clans.

1. The *Horestii*, occupiers of fastnesses, in Strathern, and part of Perth.



2. The *Vecturones*, or Gwyddyron, resided in Perth, to the north of the Tay, all Gawry, Angus and Merns, and Mar on the south of the Dee.

3. The *Tairali*, *Taithali*, or Sojourners, inhabited all Buchan, and Mar on the north of the Dee.

4. The *Vacomagi* possessed all Bamff, Murray, Inverness, and the greater part of Badenoch and Argyle.

5. The *Albani*, or Highlanders, inhabited Athol and Bráidalbin, south of the Tay; and the north of Strathern, and of Monteith.

6. The *Attocotti* were the people of the modern district of Lenox.

The walls, roads, and stations, were performed by the Roman legions, imported into Britain in the time of Claudius, and which were the second, or *Legio Augusta*, the ninth, the fourteenth, and the twentieth, or *Legio Valens Victrix*.

The *Legio Augusta* was stationed at Usk, or upon the river Wysc; and hence the place has been called Caerlleon ar Wysc: it had a summer camp at Y Gaer, near Brecknock, assisted in making the Roman road from Carmarthen to Machynlleth, in building of Adrian's wall, and in erecting the fort at Kirby Thure, in Westmoreland: this legion, on quitting Britain, is supposed to have embarked at Rutupæ, or Richborough.

The ninth and fourteenth were called *Legiones Geminae Gemellæ*, because each consisted of the usual number of two legions, or twelve thousand men.

The *Legio Valens Victrix* was stationed at Deva, or Chester, and hence the place received the name of Caerlleon Gawr: this legion was engaged in the wars with the Ordovices, and the Caledonians, in building the Roman wall of Antoninus Pius, and in erecting the fort at Kirby Thure, and on quitting Wales, on their march to some southern port, to take shipping, buried at Walcot, near Bath, one of their comrades, who was a Briton and a blacksmith.

The monument erected to his memory by his comrades, in the Fosse, at Walcot, and, of late years, removed to Bath, presents the following inscription:—

IV LIVS VITA  
 LIS FABRICIES  
 IS. LEG XXV  
 STIPENDIOR  
 VM IX ANOR XX  
 IX NATIONE BE  
 LGA EX COLEGO  
 FABRICE ELATV  
 S. H. S. F.

*Julius Vitalis Fabricicis legionis vicessimæ valentis  
 victricis stipendiorum novem annorum viginti novem  
 natione Belga ex collegio fabricæ elatus hic situs fuit.*

That is *Iolo Wyddail*, an artificer of the *Legio Valens*, or Leon Gawr, of nine years standing, in his twenty-ninth year, and a native of Gwydd, or Isle of Wight: this stone was raised by the troop of artificers, or farriers.

These legions had, for centuries, been recruited from the Ancient Britons, who were continually drafted out into foreign service; and hence the country, by being deprived of the men whom the Romans had improved, lost all the benefits of civilization, and the country was left inhabited by the infant and the aged.

And when this military school disembarked altogether, the British peasant was little better than the British savage. The spade was but of little use in a country without sufficient force for the protection of property: the use of the chisel was lost; and the British youth, the strength and intellect of Britain, were sent to serve in cohorts, in the distant provinces of Spain, Illyricum, and Egypt.



## CHAP. II.

*The History of the Ancient Britons, or Welsh, from the final Retirement of the Romans to the Death of Llewelyn ab Iorwerth.*

A. D. 430. THE Romans, by their retirement, left the Britons without a chief, judges without authority, and priests without either means of support, or the sanction of the people: and the stations, palaces, and cultivated lands, which the Romans had deserted, were exposed to the avarice of adjoining nations: the Picts passed the wall of Severus, the Saxons extended their settlements and inland encroachments, and the Anglo-Saxons were making preparations for the establishing of new colonies.

The Britons, under these difficulties, applied for assistance to the king of Bretagne, who sent his brother Constantine ab Cynfor with an army to assist them against the Picts; and Constantine, by way of remuneration for his great services, was elected the sovereign of Britain.

443. And soon after these contests, Caswallon Lawhir ab Einion Urdd ab Cynedda Wledig, being almost driven out of Cumbria, or Cumberland, by the Picts, succeeded to the sovereignty of North Wales, and is said to have built himself a residence near Llan Elian, in Anglesea; but there are no visible ruins, for the edifices of that age were composed of wattling and plaister.

448. Constantine ab Cynfor, who had received the crown of Britain, for his military achievements, being murdered by a Pict, while taking the amusement of the chase, was succeeded by his son Constans, who, having been educated in a cloister, was but ill qualified for either the field or the cabinet. Constans, thus destitute

of experience, courted the acquaintance, and placed himself under the apparent friendly guidance of Vortigern, king of the Saxon settlements, and count of the Saxon shores, by whose direction he was put to death, which terminated the British sovereignty of Britain.

Vortigern, by this cruel act, was enabled to assume the empire; and, in order to extend the Saxon territories, and establish his own authority, he invited over auxiliaries from Saxony, under the command of Hengist and Horsa, two brothers, and warriors of experience, who had served in the Roman armies, under the emperor Valentinian the third.

A. D. 449. These troops, upon their arrival, took possession of the island of Thanet; and for their distinguished exertions in subduing the Picts and Scots, at Stamford, Vortigern made a grant to Hengist of the Roman station of Dorchester. The marriage of Vortigern with Rowena, the daughter of Hengist, made him a dupe to the designs of that Saxon chief, who obtained from him the additional grants of a great part of Kent, Middlesex, Essex, and Suffolk, which were colonized by Hengist, with numerous bodies of Saxons.

About the same time an Irish adventurer, of the name of Brychan, took possession, either by marriage or by force, of the district of Garth Madrym, in Wales, and called it after his own name, Brycheinog, or Brecknock: this Brychan was the father of saints: the stone at Towyn, with the word PASCEN, is to the honor of a son of his; and the inscribed stone at Parkeu, in Henllam-am-Goed, in the county of Carmarthen, is dedicated to Crinwendda, a daughter of Brychan.

A large body of Saxons, under the command of Abisa, the brother of Hengist, and of his son Octa, landed in the Orcades, and took possession of the islands; and having obliged the Picts to evacuate Northumberland, they settled in the territories on the north of the Humber.

The collusion of Vortigern with Hengist, and the other Saxon adventurers, and the continual assumption of territories by a people, who were, at first, professed



auxiliaries, so roused the jealousy of the Saxon colonies, and of the ancient natives, that they deposed Vortigern, confined him at *Caer Lleon ar Ddyfrdwy*, or *Chester*, and elected his son *Vortimer\** to be chief of the Saxon shores, and king of Britain.

This prince, who was the son of Vortigern, by a former wife, had to contend with the arms of Hengist, Octa, the Picts, and the Scots, who had all entered into a strict alliance: possessing great talents, public confidence, and extraordinary valour, he repulsed the Picts and Scots, in the north, overcame Hengist and Horsa at Ailsford, in Kent; and would, most likely, have driven the auxiliaries out of Britain, had he not fallen a victim to the treachery of Rowenna. This fallen queen is said to have engaged in her service a young man, who, in the habit of a gardener, appeared one morning before the king, whilst walking in his garden, and presented him with a nosegay, sprinkled with poison: the effects were inevitable, death ensued, and Vortimer was interred in London, the metropolis of the Saxon towns.

A. D. 468. On the death of Vortimer, his father Vortigern was re-elected king: the first act of this his second reign was, in concert with Hengist, the inviting the British chieftains to a friendly feast, and unarmed, at *Caer Gawr*, otherwise *Caer Caradog*, *Chester*, or *Knighton*, where the Saxons recumbent at meal alternately with the British guests, under pretence of a friendly intercourse. In the height of festivity, the Saxons drew out each his knife, and plunged it into the bosom of the Briton, who laid next to him. Above three hundred British chieftains fell at this sanguinary festival: and the feast itself has been designated *Brâd-y-Cyllill Hirion*, or the Treachery of the Long Knives; and is said to have taken place in May 473.

This massacre was attended with consequential events: Hengist was confirmed in his dominions; the southern part of Britain was ravaged from the eastern

\* Vortigern and Vortimer are Saxon names.

to the western shores; and Vortigern, having fallen under the contempt of his own creatures, retired from public life, was put to death, and his castle set on fire by Aurelius Ambrosius, a prince of Cornwall, in revenge for the murder of his brother Constans.

A. D. 481. This prince, with his brother Uthyr Pendragon, had retired, on the usurpation of Vortigern, to their uncle, the king of Bretagne. Ambrosius, burning with revenge for the treachery of the Saxons, was assisted by his uncle with a large body of troops, and landed in Britain, where he was instantly raised to the throne; his first labour, according to tradition, was that of piety; for it was by his command that the structure, or circle, called Stonehenge, or Stonelang, was erected on the site of an ancient conventional circle, and which the Welsh have ever since called Gwaith Emrys, or Merddin Emrys.

It is said this work was designed as a memorial of the treachery of the long knives, as a monument encircling the manes of the slain, and as a conventual circle for state or national assemblies; and that the numerous barrows which surround this circular erection are the burial places of the British Chieftains; and one of the avenues to Stonehenge leads through a group of these barrows, consisting of seven on each side, which, to this day, are denominated the kings' graves: this circular work has been commemorized in the following triad:—

Tair gorchwyl gadarn ynys Prydain: codi maen Cetti, adeilaw gwaith emrys, a thyrru Cludau'r gyfrangon.

The three mighty labourers of the island of Britain: building the walls of monasteries, for Cetti is Cedtu, the house of creed or belief; erecting the stones of contest, or Ymrys, to commemorate the places of battles; and driving the piles of partition, or Worcester, to keep out the Saxons. The triad is, however, too modern to refer to Stonehenge, which was the scene of druidical rites; the barrows are the repositories of the bones of the victims; and the altar Cromlech, or Hanging Stone, which formerly occupied the centre, gave this circular space the appropriate name of Stonehenge.



The other and concomitant great labour of Ambrosius was to check the encroachments of the Saxons : in this object he was well supported by the Cumbrians, by the Britons, who had retired to Bretagne, and by the ancient natives, who fled from the territories of Hengist, and of Ella, who had lately founded a colony, in Sussex. With these forces he marched against the Saxons beyond the Humber, completely defeated them, took Hengist prisoner, and instantly put him to death, as a sacrifice to the wrongs of Britain.

He next drove Octa and Esca out of York, attacked Ella and the south Saxons, and recovered the ancient stations of Winchester and Salisbury.

This great prince, after a lingering indisposition, died at Winchester, and was buried at Ambresbury, near Stonehenge. It is to be confessed, that notwithstanding his military valour, the Saxons gained great advantages over the Britons, and an extension of territories; for, in this reign, Ella founded the kingdom of Sussex; and Cerdic established that of the West Saxons, or Wessex.

A. D. 500. Uthyr Pendragon, whose real name was Meiric ab Tewdrig, brother of Ambrosius\*, was now elected sovereign of the Britons. In his first campaign this prince obtained a great victory over the Saxons, then laying siege to *Caer-ar-Clwyd*, or *Dunbarton*, and made Esca and Cosa his prisoners.

These generals shortly after escaped from prison, procured a fresh supply of troops from Germany, were again beaten, and both slain in the battle of *Verulam*. Uthyr, during this action, was indisposed, and carried through the ranks in a litter to encourage his men: he expired after the taking of *Verulam*, and was interred at *Ambresbury*, near the remains of his brother Ambrosius.

The victorious Uthyr was ably assisted in his cam-

\* Ambrosius also is said to have been poisoned : but it would not have been worth while for *Pascen*, the son of *Vortigern*, to come over from Germany with an army, and to land at *Milford Haven*, merely to get a Saxon of the name of *Eppa*, to assume the character of a physician, and to administer poison to the then expiring Ambrosius.

paigns by Maelgwyn ab Caswallon Law-hir, prince of Gwynedd, who resided at Diganwy, in Caernarvonshire. Uthyr, from his having conquered the Isle of Man and the Hebrides, received the title of *Draco Insularis*: his education was liberal, his stature almost gigantic, his valour not to be subdued, and his enmity towards the Saxons not to be pacified: he was a dragon in Man and the Hebrides, and a lion in Britain.

A. D. 517. The renowned Arthur, son of Meirig ab Tewdrig, prince of Morganwg and Garthmadrin, succeeded to the sovereignty of the Britons, and was crowned at *Caer-Lleon* upon *Usk*, but more likely at *Exeter*. Immediately after his coronation, Arthur went in pursuit of the Saxons, defeated *Colgrin* on the banks of the *Douglas*, and soon after had the like advantage over his brother *Pandulph*. The name of Arthur, from the valiant actions he had performed in his father's armies, was familiar, and even a terror to the Saxons: in consequence *Cerdic* landed in Scotland, as a distant point weakens the pursuit.

Arthur having received reinforcements from *Caron*, king of Scotland, *Maelgwyn*, of North Wales, *Meyric*, of South Wales, *Cador*, of Cornwall, and *Howel*, of Bretagne, hastened to meet the enemy, and defeated the Saxons, who lost six thousand men in the battle of *Lincoln*: but this prince soon met with the displeasures of fortune; for the Saxons, in a short time after, beat the Britons at *Cerdicsford*, now *Charford*, in Hampshire; and under *Cerdic*, *Pascen* and *Eppa*, invested *Bath*, or *Caer Badon*, in order to bring Arthur into action.

Having received assistance from various chieftains, and, among others, five thousand men from *Nathan Llwyd*, of North Wales, Arthur engaged, and defeated the Saxons, in the battle of *Bannesdown*. This sanguinary contest lasted for two days; *Colgrin* and *Pandulph* were among the slain; and the valour of Arthur, in this engagement, as related in history, borders upon the fabulous.

The recollection of battles, or rather routs, like these,



in which the contending parties were armed with swords, pikes, knives, and bludgeons, makes one thankful for the blessings of gunpowder, as a contrivance of great convenience to the general, and of great release to the soldier.

The next expedition of Arthur was his rapid march from the west to *Caer ar Clwyd*, where his nephew, *Howel*, the king of *Bretagne*, lay ill, and was invested by the *Picts* and *Saxons*. Arthur relieved his nephew, pursued the enemy, and enjoyed a short interval of peace. *Cerdic*, profiting by this pacific interval, rallied his troops, had reinforcements from *Germany*, and obtained such advantages over Arthur, as to add to the kingdom of *Wessex* the present counties of *Hants* and *Somerset*. The absence of Arthur in *Bretagne* induced *Cerdic* again to extend his dominions: and this he most effectually accomplished as the result of a signal victory obtained over the *Britons* at *Cerdic-Leagh*, now *Chersley*, in the county of *Buckingham*, with the assistance of his son *Cenric*, and of his powerful allies, the *East Angles*, who had lately founded a kingdom of that name on the eastern coast of *Britain*. The adventurous spirit of the times, which disturbed the peace of *Europe*, called Arthur again into *Bretagne*, which was under an apprehension of being invaded by the *Visigoths*.

A. D. 530. Prior to his embarkation, Arthur appointed his nephew, *Mordred ab Llew ab Cynfarch*, to take the care of his kingdom, and of the person of *Gweniver*, his wife. The faithless *Mordred*, captivated with the beauty of *Gweniver*, publicly married her, and entering into an alliance with *Cerdic*, was acknowledged king of the *Britons*, on his ceding to *Cerdic*, the present counties of *Cornwall*, *Berks*, *Wilts*, *Devon*, and *Dorset*.

535. Arthur, after the absence of five years in *Bretagne*, returned into *Britain*, where, with the few troops that rallied round him, he had to contend with *Mordred*, the *Saxons*, and the *Picts*. The fame of Arthur increased the number of his troops; and the advantages he obtained over his opponents were signal and successive; for he had genius to contrive, and a hand to execute.

The battle of Camlan, where Arthur and Mordred met, finally decided the fortune of the two rivals. In this severe contest, which wasted the power of the Britons, the traitor Mordred fell by the avenging sword of Arthur: but the great Arthur was so severely wounded, that he died a few days after at Glastonbury Abbey\*, where he was interred by the side of his second and beloved wife Gweniver.

This valiant sovereign has been represented by historians as the greatest of captains, and the founder of chivalry: in his military career his prowess was extraordinary; he was the first in the onset, and the last in the retreat: he had always to contend under a numerical disadvantage. The Saxons were composed of numerous bodies, and were determined to drive the Britons beyond the Dee and the Severn. In this kind of warfare Arthur was always on the defensive, and, in the end, ever retiring, without having benefitted from the retreat of Xenophon; and without artillery or tactics, so as to leave on record any military movements worthy the imitation of Moreau. As the founder of knight errantry, Arthur has been placed in a very mistaken light: it is an egregious anachronism; for the age in which Arthur flourished was full two centuries anterior to the commencement of chivalry.

Wales experienced a serious calamity, in the time of Arthur, by the inundation of a district of Cardigan, called Cantref Gwaelod, or the Overflowed Hundred. This territory extended from the present town of Cardigan to Sarn Badrig, or St. Patrick's Causeway, which projects into the sea, near Harlech; its principal town

\* This year, 1179, the sepulchre of king Arthur, with his wife Gwenhwyfar, was found in the Isle of Afalon, without the Abbey of Glastonbury; their bodies being laid in a hollow elder tree, buried fifteen feet in the earth. The bones of the king were of marvellous and almost incredible bigness; and the queen's hair seemed to the sight to be fair and yellow, but, when touched, crumbled to dust. Over the bones was laid a stone, with a cross of lead; upon the lower side of which stone were engraven these words:—*Hic jacet sepultus inclytus Rex Arthurus in insula Avalonia.*—Powel 206.



town was *Caer Wyddno*, at the extremity of *Sarn Cyn-felin*, and about twelve miles to the west of *Aberyst-with*. The catastrophe is attributed to the intoxication of *Seithinyn*, the son of *Saidde*, or *Sandde*, who had the care of the sluices, and neglected to drop them on the coming in of the tide: this drunken *Seithenyn ab Sandde* was a brother of *Dewi ab Sandde*, or *St. David*; and it is rather singular that *St. David*, who was an apt performer as a worker of miracles, did not order the water out, and put down the sluices.

The regulus, or prince of *Cardigan*, when this part of the country disappeared, was *Gwyddno*, called *Garan Hir*, or *Long Shanks*: his arms are said to have been *Gules*, a *Griffin* displayed vert, and now worn by his descendants, who are men of *Llanegwad*, in *Carmarthen-shire*: but this is a great mistake, for the *Griffin* was not introduced into coat armour until the era of the crusades.

*Mr. Lewis Morris*, the antiquary, found on the coast of *Merioneth* a stone in the sands, about a hundred yards below water mark, with an inscription in Roman letters: the stone has been since used as a foot bridge, near *Keil Wart*; and the inscription is—*Hic jacit Calixtus Monedo Regi*—Here lies the Boatman to King *Gwynddo*; from which it appears the proper name of *Garan Hir* was *Gwynddo*, and not *Gwyddno*.

A. D. 542. The great *Arthur* was succeeded by his nephew, *Constans*, the son of *Cador*, prince of *Cornwall*: In his reign the two sons of *Mordred* aspired to the sovereignty; and were supported in their claims by most of the *Saxon* states: these two princes were humbled by the reverses of fortune; one of them was murdered in a sanctuary, and the other before the altar, at the commands of *Constans*.

Always harassed by the attacks of the *Saxons*, and by inward remorse for his murders, *Constans* retired into *Cornwall*, and finally into the seclusion of a religious life.

552. Upon the seclusion of *Constans*, the *Saxons* having approached the borders of *Cambria*, the

princes of that country, at that time six in number, assembled at Aberdyvi, and elected Maelgwyn, king of North Wales, to the sovereign dignity. This prince is represented as a devotee, and to have endowed the abbey of Bangor-Is-Coed. These religious foundations were at the time of service to morals and literature.

The cross of Iltudus, erected by Sampson about the middle of the sixth century, and still remaining in the church yard of Lantwit, in the county of Glamorgan, records the alphabetical characters of that epoch.

The inscription on one side is

IHL TLI Sam PE  
 TONIDIS

*Iltudo Sampesonidis.* To Iltudus a tribute of Sampson: and on the reverse

TYO III  
 SON  
 POPU  
 HIN  
 UCF HT

*Sampson posuit hunc crucem pro anima ejus.* Sampson erected this cross for the sake of his soul.

A. D. 560. Rhun ab Maelgwyn succeeded his father in the sovereignty of North Wales, and resided at Caer-Rhun, on the banks of the Conway. Rhun was a man of great valour and policy; he distinguished himself in a long and sanguinary warfare with the Saxons of North-umberland; and, on his concluding a peace, and returning into Wales, he granted great privileges to the people of Caernarvon, as a remuneration for their services on that expedition.

586. In the reign of Beli ab Rhun, a Saxon adventurer, of the name of Crida, drove the Ancient Britons beyond the Severn, and founded the kingdom



of Mercia, which was the last and most extensive of the Saxon heptarchy.

The establishment of these seven kingdoms of the Saxons confined the Ancient and Independent Britons to Cornwall, the Corn Wealas of the Saxons; and to Cymry, Wealas, or Wales, for the foreign clergy very properly called the Cymry, Galli, and Galles, and their country Gallia, which the Saxons pronounced Wealas, Wales, Welsh, and Wallia.

A.D. 599. Iago ab Beli ab Rhun, prince of North Wales, was at this time the chief of the Britons, and was, in a few years, succeeded in the nominal sovereignty by his son Cadvan. In the reign of this prince Edelfred, king of Northumberland, advanced with his army to besiege the city of Chester, which was at that time in the possession of the Welsh: when he had drawn up his army, in front of the Welsh, he perceived the monks of Bangor-Is-Coed had joined the army, to offer their prayers to heaven in behalf of the Welsh arms. The crafty Edelfrid commanded his troops to make their first onset on these unarmed devotees; and in this attack twelve hundred monks were put to the sword. The Welsh troops, after a stout resistance under Brochmael, prince of Powys, ultimately gave way, and Edelfrid marched to Bangor-Is-Coed, and reduced to ashes that place of devotion and seminary of learning. The monastery of Bangor-Is-Coed, called Bangor Maelor, and Bangor Dunod, was founded by Dunod, son of Pabo, in the beginning of the sixth century; but it was never re-established after this massacre of its members, and conflagration of the place, by Edelfrid, in 603.

Flushed with these successes, the king of Mercia intended to penetrate into the interior of Wales; but his passage over the Dee was disputed with determined bravery by Broachmeal, prince of Powys, until Cadvan, prince of North Wales, Meredydd, prince of South Wales, and Bledric, prince of Cornwall, brought up their forces.

These confederates, full of resentment for the massacre of the monks, and the late disgrace of the Welsh

arms, near Chester, engaged and defeated the Saxons, and obliged Edelfrid, after sustaining a loss of ten thousand men in this battle, to retreat into Mercia: and Cadfan, in consequence of this victory, was elected, at Chester, to the nominal sovereignty of Britain.

The defeat of Edelfrid was considered by the religious of the times to be a pious and heavenly revenge for the massacre of the monks; and the names of Meredydd and Cadvan have been immortalized by still existing monuments.

The manes of Meredydd are pointed to the veneration of ages by the monument on Panwen Byrddin, near Neath, bearing the epitaph

MEARITHIFIL  
BERIECI

or Meredydd, the son of Meyric.

And Cadvan has received from posterity two oblations of gratitude: one is a sepulchral stone, placed over the south door of the church of Llan Gadwaladr, in Anglesey, with the Latin inscription—*Catamannus Rex Sapientissimus Opimatissimus Omnium Regum*. King Cadvan, the wisest and richest of all Kings.

The other is the Cross of Cadvan, which was formerly erected in the church yard of Towyn, in Merionethshire, is still in the neighbourhood, and bears the Anglo Saxon sentence—

† ANZENMEIZMOZT  
CICPAZWON

The Cross of the most mighty Cadvan.

These little memorials are gratifying to human vanity: but divesting ourselves of that feeling, it is presumed, that ten days' approbation of a few good and learned men is worth ten centuries of posthumous commemoration from the gaping vulgar.



The costume of the Ancient Britons of the higher order, in the beginning of the seventh century, is to be seen in the sepulchral effigies of Pabo Post Prydain, in the church yard of Llanbabo, in the Isle of Anglesey.

Pabo lived in the latter part of the fifth century: but the sculpture is of much later date: the regal robes are made to fit close round his neck, and to button the whole length in front: they are ornamented with fur; and the collar, and slashes, or arm holes, are decorated with precious stones: the under vest is close, the sleeves tight, and buttoned down to the elbows: his crown, surmounted by three fleurs-de-lis, is in the form of a collar, studded with precious stones; and he holds in his hand a sceptre, tipped with a fleur-de-lis.

A. D. 613. On the death of Cadvan, his son Cadwallon succeeded to the kingdom of North Wales, and carried his arms into Northumberland, against Edwin, king of Deifr, or Deira: but he was chastised for his temerity; for Edwin gave him battle and defeated him at Widrington, and pursuing his successes and good fortune, extended his conquests over the greatest parts of Wales, and obliged Cadwallon to take refuge in Ireland. Edwin then assumed the title of king of Wales. The monument in the church-yard of Llanfihangel-y-Traethwy, in the county of Merioneth, on which we read—*Hic est sepulchrum Wledermatis Odeleu qui primum edificavit hanc ecclesiam in tempore Ewini Regis.* Here is the grave of Wledermad Odeleu, who first erected this church in the time of king Edwin; shews that Edwin and the Northumbrians were of the Christian faith, and desirous of propagating its doctrines.

After an absence of some years in Ireland, Cadwallon entered into an alliance with Penda, king of Mercia. These princes advanced into Yorkshire, and defeated the Northumbrians, and slew Edwin and his son in the battle of Meigen, or Hatfield Forest. Cadwallon then reduced Yorkshire into a state of desolation, defeated and slew Osric, king of Deira, and, with unpardonable cruelty, put to death the king of Bryneich,

or Bernicia, who came to him attended by only twelve soldiers, to propose a negotiation.

A.D. 635. Cadwallon, on account of his military success and severe abilities, was elected king of the Britons; and then proceeded in his usual career of desolation, until he was finally impeded by Oswald, king of Northumberland, who gave him battle at Denisbourne, where Cadwallon was numbered among the slain, and his army completely routed.

676. Cadwaladr, the son of Cadwallon, now succeeded to the ideal sovereignty of the Britons. This prince is better known as a saint, than either the statesman or the hero. The Saxons, who had experienced the ravages of Cadwallon, were now making retaliations on the Welsh; and the results of these desolating inroads were bloodshed, retirements into caverns, famine, and distemper.

In the midst of these public calamities Cadwaladr retired into Bretagne, to his kinsman Alan, who provided him with an army and transports to enable him to expel the Saxons and recover his dominions. But whilst the troops were preparing for embarkation, Cadwaladr pretended he was directed by a vision to retire from the cares of government, and to proceed to Rome, and enter into holy orders. In conformity with this delusion, or affected piety, Cadwaladr went to Rome, entered into the order of white monks, received holy orders of the Pontiff, and ended his days in religious seclusion. This king, who was a fool whilst alive, has been canonized and worshipped as a saint when dead.

On the abdication of Cadwaladr, his son Edwal being then a minor, was left at Bretagne under the protection of Alan. The army raised for the service of Cadwaladr was, of necessity, sent into Britain, under the command of Ivor, the son of Alan. These troops making a descent on the western coast of Britain, were opposed by the Saxons with their accustomed resolution and bravery: but Ivor, after a severe contest, defeated the Saxons with great slaughter, and took possession of Cornwall, Devon, and Somerset.



Kentwyn, king of the West Saxons, hearing of the success of Ivor, collected a considerable army to impede the further progress of the invader. Interest and sensibility however prevented hostilities; for Ivor agreed to marry Ethelburga, the cousin of Kentwyn, and to remain satisfied with his present possessions. By the death of Kentwyn, and by the retirement of his nephew Cedwell to Rome, Ivor became unexpectedly powerful, and distinguished himself in arms by making war on some of the Saxon kings, and defeating them in several battles.

Fatigued at length with the cares of government, or falling into the religious fashion of the age, he retired to Rome to lead a life of prayer and idleness, and resigned the government of the Saxons to his cousin Adelred, and his British dominions to Roderic Molwynog, son of Edwal Ywrch.

A.D. 720. Roderic, on taking possession of his dominions, was immediately involved in a succession of wars.

Adelred, the successor of Ivor, in Wessex, laid waste Devonshire with fire and sword; and was proceeding to commit the like ravages in Cornwall, but was opposed on the confines by the Britons, who defeated him, and drove him into his own dominions with great loss. This contest has been called by the Britons, Gwaith Heilyn, the Battle of Saltney, or Saltash.

Ethelbald, king of Mercia, desirous of annexing to his own dominions the fertile country between the Severn and the Wye, entered that part of Wales, and proceeded in this march of subjugation to the Carno mountain, near Abergavenny, where he was opposed by the Welsh; a sanguinary contest ensued, and terminated in an indecisive and drawn battle.

Ethelbald some years after having entered into an alliance with Adelred, king of the West Saxons, these princes, with their joint forces, invaded Wales, and were every where victorious from their superiority of numbers. But Roderic, assisted by his ally, Cudred, who had succeeded Adelred in the kingdom of the West Saxons, attacked Ethelbald, who had advanced as far as Hereford, and gained over him a signal victory.

Cudred, however, being reconciled to Ethelbald, withdrew his forces from the Welsh, and joined the king of Mercia, and by this preponderance of strength the Welsh suffered many reverses of fortune.

In the north, Eadbert, king of Northumberland, directed his arms against the Cumbrians of Ystrad Clyde, and took possession of *Caer-ar-Clyde*, the capital of that district; and in the west, the Saxons again took possession of the territories recovered by Ivor, and Roderic was obliged to retire, and confine himself to the principality of North Wales.

Shortly after this reduction of the British dominions, Roderic died at his usual residence of *Caer-Segont*, on the straits of the *Menai*, in *Caernarvonshire*, and left two sons, *Cynan Tindaethwy* and *Howel*.

A. D. 755. *Cynan Tindaethwy* having succeeded his father Roderic, engaged in the common cause with the princes of South Wales, in checking the inroads of their enemies.

The Saxons, bent upon the subjugation of Wales, proceeded again as far as *Hereford*, where they were received by the Welsh: the contest was fierce and sanguinary; but all we know of the result, is, that *Dyfwal ab Tewdor*, a soldier of great eminence, was among the number of the slain.

The Welsh, in the reign of *Cynan*, deserted honourable warfare, and followed the avocation of freebooters. Fond of pasture, and inattentive to cultivation, and lodging in caverns, bushes, or huts of turf, their home was any where, for they had no attachment to locality from the allurements of a comfortable house.

The improved state of *Mercia*, and of the country near the *Severn* and the *Wye*, by the labours of the Saxons, who had settled there, offered the Welsh convenient opportunities of plundering. These incursions became so frequent and destructive, that *Offa*, king of *Mercia*, caused a rampart and deep dyke to be made from the *Wye* to the *Dee*, through the counties of *Hereford*, *Salop*, *Montgomery*, *Denbigh*, and *Flint*, by which means the Welsh possessions were limited, and



the residence of the prince of Powys was removed from Pengwern, or Shrewsbury, to Mathrafal, in the county of Montgomery.

As soon as the dyke was completed, the Welsh, in alliance with the kings of Northumberland and Sussex, in the night of St. Stephen's day, broke down the rampart, levelled the dyke to a great extent, assailed the camp of Offa, when the soldiers were either asleep or unarmed, and after committing great slaughter, obliged Offa to retire with the wreck of his army into his own dominions.

A. D. 763. Fermael, the son of Edwal, died this year. A cross raised to his memory is to be seen at Llandyfeiliog, on the road from Brecknock to Built. The effigies is a man in armour, having underneath the word FERmael.

The Danes, and other adventurers, from the north of the Continent, made their customary inroads into Wales in pursuit of settlements. These invaders left, in many places, monuments of their marches and victories. There was formerly at Vrondeg, in Anglesey, a stone, with the remaining words,

FILIVS VLRICI

EREXIT HVNC LAPIDEM

The Son of Ulric raised this Stone.

Offa returned again into Wales, and after several years of embarrassments and insults, brought the Welsh, commanded by Caradog, a chieftain of the house of Cornwall, into a general engagement upon Rhuddlan Marsh. The victory of the Mercians was complete, Caradog was slain; Offa put to the sword all that came in his way, sparing neither women nor children. This battle has given rise to the ancient musical piece, entitled Morfa Rhuddlan.

808. The South Saxons, in conjunction with the Danes, about this time, laid St. David's in ashes, and reduced South Wales into a state of desolation.

North Wales was also the field of intestine warfare, for Howel, the younger son of Roderic Molwynog, claimed Mona as his portion, under the custom of Gafael-tenure, or gavelkind, which Cynan resisted:

neither of the brothers perceiving nor advised, that possessions were subject to the laws of gavelkind, but that the royal, or supreme power, was not gavisable. These disputes, which wasted the military strength of Wales, terminated by the retirement of Howel into the Isle of Man, and by the death of Cynan.

A. D. 818. Merfyn Frych, king of Man, who was a descendant of the princes of Powys, and married to Esylt, daughter of Cynan, succeeded to the sovereignty of North Wales. Soon after his accession, Egbert, king of the West Saxons, penetrated into Wales as far as Snowdon, or Eryry\*, seised on the lordship of Rhyfoniog, in Denbighshire, proceeded to Mona; and after a decisive victory over the Welsh, at Llanvaes, near Beaumaris, took possession of Mona, and gave it the name of Anglesey. These conquests were soon after followed by successive inroads made into Powys and West Wales, by Kenulph, king of Mercia.

827. The Welsh were also deprived of every Saxon alliance, by the valour and policy of Egbert, who consolidated the Saxon heptarchy into one kingdom, and gave it the general name of England.

833. The Danes, at times, were in pursuit of settlements on the coasts of England, and landing in West Wales, were joined by the Welsh. These allied forces ravaged the dominions of Egbert; but being attacked by Egbert on Hengist Down, or Hengston Hill, in the parish of Stoke Climsland, the allies were defeated, and the Welsh were left exposed to the retaliations of Saxon vengeance.

Egbert in consequence carried his arms into Wales, took Chester, and pulled down the brazen statue of Cadwallon, and issued a proclamation, that every person of British descent should quit his dominions in six months, and that no Welshman should pass the limits of Offa's Dyke, under the penalty of death.

Hostilities were also carried on against the Welsh,

\* From *Eira*, snow: *Eryru* signifies mountains of snow, or Snowdon.



by Berthred, the tributary king of Mercia. And in a battle fought with this prince, at a place called Kettel, on the frontiers, Merfyn fell in the defence of his country.

A. D. 843. Roderic, the son of Merfyn, succeeded his father in the dominions of Man, North Wales, and Powys; and obtained South Wales by his marriage with Angharad, daughter of Gwgan ab Meirig, prince of South Wales. In consequence, he has been entitled Roderig Fawr, or Roderic the Great.

846. The territories of Roderic were invaded by Berthred, a Mercian prince, who laid waste Anglesey, and slew Meyric, a chief of some eminence in the north; but Berthred shortly retired, on account of the invasion of the Danes, which required his services in England. Ithel, the chief of Gwent, was in arms in the south, invaded Brecknock, and fell in his military incursion. And Congen, chief of Powys, under the influence of religious mania, left his country, and proceeded to Rome, to lead a life of slothfulness and ideal piety.

This Congen raised the cross at Vale Crucis, or Llanegwast, in Denbighshire, about two fields north-west of the Abbey, to the memory of his grandfather, Eliseg.

873. The Danes having been repulsed from England, made a descent upon Anglesey, but meeting with a spirited resistance in the battle of Bangolau, they sailed upon other adventures. At the same time another body of Danes, under the command of Halden and Hungare, landed in South Wales, and plundered the whole of the country in the course of their march into Wessex.

877. The English again, in the course of years, having an interval of peace from the Danes, revisited Anglesey with a powerful army; and, in an engagement with the Welsh, defeated them, and slew Roderic and his brother Gwyriad. This battle, fought on a Sunday, is called, Gwaith Dydd Sûl yn Môn.

Roderic has not distinguished himself either as a

captain or a statesman. The peace he enjoyed gave him leisure for increasing his strength, and introducing cultivation. His retirement into Anglesey shewed his want of courage and of confidence; and his distribution of his dominions into three principalities was a great error in policy: and yet, it must be recollected, that his subjects were petty chiefs, ever contentious with each other, and the followers of these chiefs were hordes of wanderers.

Cambria was now divided into three principalities.

Anarawd, the eldest son of Roderic, succeeded to North Wales, called by the Romans Venedocia, and by the Britons Gwynedd, from its white and snow capped mountains.

Cadell was sovereign of Deheubarth, or South Wales.

Merfyn succeeded to the principality of Powys, or Po-wys, being the lordship of Wys, the country above the Wy, or Wye.

The prince of North Wales, as Sovereign of Cambria, paid at this time to the king of England a *teyrnged*, or impost of sixty-three pounds per annum: and the prince of North Wales received an annual revenue, or *maelged*, of four tons of flour from the prince of Powys, and of four tons of honey from the prince of South Wales.

The remnant of the Strath Clyde Britons, having lately been assisted by Gregory, in driving the Danes from Northumberland, were afterwards obliged to cede the whole of Cumbria, and retire, under the conduct of Hobart, into Wales, where Anarawd made them a grant of all the lands between the Dee and the Conway, on condition of their dispossessing the Saxons.

This grant gave offence to Eadred, earl of Mercia, who made preparations for recovering the country; but meeting with a defeat from Anarawd at Cymryd, two miles from Conway, in the memorable battle, called Dial Rodric\*, he fled into his own country, closely

\* Tudwal, the son of Rodric, was wounded in this battle, and hence called Tudwal Gloff, or Hopping Tudwall.



pursued by the plundering troops of Anarawd. By this defeat the Strath Clyde Britons were enabled to establish themselves peaceably in that part of Rhôs, called Tegeingl by the Welsh, Tegenia by the Romans, and Englefield by the Saxons. To this tract of land, from its being partly situated on the river Clwyd, the Cunbrians gave the new name of Strath Clwyd, or Ystrad Clwyd, being the name of the district from which they had migrated.

A. D. 900. The Danes in this year, under the command of Igmond, landed in Anglesey, and were defeated by the Welsh in the battle of Maes Rhôs Meilon, in which Merfyn, prince of Powys, was slain.

907. In a few years after, a Danish fleet, under the command of Uther and Rahald, disembarked an army on the western coast of Wales: these troops fought with the Welsh at Dinerth, in the parish of Llanpadarn Trefeglwys, in the county of Cardigan. Maylor, the son of Peredur Gam, was slain in this battle, or, shortly after, died of his wounds, and was buried at Tregaron, and some pious hand has raised a cross over his remains, with the words still legible—

P O T   ✕   H A N C  
M A L H E R

—Raised this cross to Maylor.

The Danes then proceeded to Brecknockshire and Radnorshire, and finally to Herefordshire, where they were vanquished by the Saxons: Rahald fell in battle, and his colleague and followers were compelled to retire from Britain.

Merfyn, prince of Powys, having fallen in the battle of Rhôs Meilon, his brother Cadell, of South Wales, took immediate possession of his dominions.

This selfish conduct of Cadell gave offence to Anarawd, who invaded South Wales, and laid waste the counties of Radnor and Cardigan. These events were early instances of the impolicy of the gavelising system of Roderic.

Cadell dying in this year, was succeeded in the principalities of South Wales and Powys by his son Howel.

A. D. 913. Anarawd died a few years after, leaving two sons, Edwal Foel, and Elis.

This period in Cambrian history is replete with distressing events. Meyric, the son of Cadell, murders his brother Clydawc. The Irish reduce Anglesey to a state of desolation. Elflida, princess of Mercia, invades Wales, carries her arms into the South, and defeats Hugin, a chieftain of West Wales, at Brecknock, in a well contested battle, called *Gwaith y Ddinas Newydd*, or the Battle of the New City; and Athelstane, to wind up the misfortunes of the Welsh, invades their country, and imposes on their princes an annual tribute of twenty pounds in gold, three hundred pounds in silver, and two hundred heads of cattle.

By the chance of war, a Welsh chieftain, of the name of Cadell ab Arthual, had been taken captive, and imprisoned by the English. Edwal Foel, and his brother Elis, in revenge of this affront, attacked the joint forces of the English and Danes, and in the contest, were both slain.

940. Howel, prince of South Wales and Powys, was now elected to the sovereignty of Wales; for although Edwal Foel had left six sons, and Elis had left a son and daughter, the preference was given to Howel, on account of his talents and character, the exigency of the times, and the minority of the right heir to the northern principality.

This prince studied the art of war, and the science of civilization; he took Alfred for his model, and the Roman and Saxon codes for his text book: he knew that the remote motive for defending a country arises from the security of persons and property, which makes the country valuable, and deserving of protection.

With this view he corrected and embodied the vague and traditional maxims; introduced others, where the law was deficient; described possessions, defined crimes, limited penalties, made an assessment of things, gave rules of services and duties, and a summary of instructions for the professors of jurisprudence and ministers of justice.



His prudence prevented aggressions, and the Saxons had no cause for retaliation; and his long reign of forty years undisturbed is a strong proof that the Welsh brought the troubles of war upon themselves from the love of plunder, and the carelessness of their government, and that the Saxons never coveted their mountains and caverns, but traversed them for the purpose of retaliation and revenge.

Howel is said to have been called the Good from his wisdom and good government; but it is more honorable to give him that epithet, because Howel was the only good prince that Wales ever produced.

This eminent statesman of Cambria died in 948, and left eight sons, Owen, Run, Roderic, Dyfnwal, Edwin, Cynan, Meredydd, and Eineon.

The residence of this prince was at Ty Gwyn ar Daf, in the present parish of St. Clear's, in the county of Carmarthen, and was situated between the present ruins of the abbey of Whitland and the turnpike road.

A. D. 948. On the death of Howel the Good, Ieuaf and Iago, the second and third sons of Edwal Foel, succeeded to the sovereignty of North Wales, setting aside their elder brother Meyric; and the sons of Howel the Good took possession of South Wales and Powys, by petty and gavelised principalities.

This gavelising principle, first introduced by Roderic the Great, and afterwards practised by continual subdivisions of power and property, and thereby weakening the authority and right of eldest sons, was the general cause of the misunderstanding and civil warfare that distracted the petty princes, or reguli of Wales.

Ieuaf and Iago, on their accession, invaded South Wales, and gained a complete victory over the sons of Howel on the Carno mountains, and laid waste the country of Dyfed, or Pembroke. The sons of Howel, on this occasion, made an inroad into North Wales, where they were again defeated by Ieuaf and Iago, in a battle fought near the present Moelas, or Foelas, some distance from Llanrwst.

The inscription on the stone at Moelas, is in com-

memoration of this battle, and is represented by the following fac-simile:—

ECOI°REINJDYKIL  
 TILKIVFOODDE  
 BRADIIKOEDIIIRL  
 ØVLIOTPIC°PSHIC  
 DV — — — — —

*Iago Brenin Edwali Fil. Einion, Foredydd et Rodric et Edwin Fil. Oueli optimi principis hic pugnavit.*  
 King Iago, the son of Edwal, in this place fought Eineon, Meredydd, Rodric, and Edwin, the sons of Howel the Good.

The remaining sons of Howel were pursued to Cardigan with great loss, and finally submitted to the sovereignty of Ieuaf and Iago. The omission of the name of Ieuaf in the inscription at Foelas, was owing to the tyrannical disposition of Iago, who considered Ieuaf as a cipher during their joint government, and finally kept him in prison for many years, until he was liberated by Howel, the son of Ieuaf.

958. In this reign of Ieuaf and Iago, Edgar, king of England, invaded Wales, to recover the arrears of tribute, and to enforce the payment of Peter-Pence, conformably to the ordinance of Ethelwolf\*; and the

\* The Peter-Pence of Ethelwolf, contemptuously called the *Wolf-Penny*, has been made the plot of a fanciful story of the wolves' head



law of Edgar, which enacted, that “ælc heorth penig agyfen be Petre’s Mæsse dæg.” Edgar’s Laws, sect. 4.

Owen, of South Wales, about this time took possession of the district of Gwyr, or Gower, in Morganwg, and annexed it to his other dominions.

A.D. 972. The Danes also landed in Anglesey, and for some time kept possession of that island. Howel, the son of Ieuaf, also collected a body of troops, under the pretence of revenging his father’s wrongs, defeated Iago, and drove him out of his dominions; took his uncle Meyric prisoner, and put out his eyes, to disqualify him for the sovereignty; and at length attained the object of his ambition, by becoming the king of North Wales.

Howel, having thus ascended the throne of North Wales; and acquired the dominions of Strath Clwyd, by the late retirement of Dunwallon into Rome, to engage a life of piety and seclusion, had his principality invaded by an army of Danes, headed by Cystenyn Ddu, or Constantine the Black, the son of Iago. The brave Howel collected his forces, and defeated the Danes at Hirbath, and Constantine fell in battle. The Danes after this defeat invaded Pembroke, and laid in ruins the church of St. David’s, and were again defeated by prince Eineon, on Cae’r Faes, part of the farm of Ty Cam, in the parish of Llanwenog, in the county of Cardigan.

In the year following, Alfred, earl of Mercia, laid waste a great part of South Wales, destroyed Brecknock and other towns; and in the sequel was defeated, and himself put to death by the united forces of Howel and Eineon. The place of this battle, and

tax. It is, however, worthy of notice, that wolves were scarce, for in the Laws of Hoel, where the value of a sheep skin is one penny, the value of the skin of a fox, a wolf, or an otter, is eight-pence. Lib. iii. c. 5. s. 12., and that the tribute or fee to the king of England was sixty-three pounds, and nothing else, save his dogs, his hawks, and his horses.—Lib. iii. c. 2.

The English historians state, that wolves were scarce in Wales in the time of Howel, owing to the tax enforced by Edgar; but Edgar lived after Howel, and the Peter-Pence was called Wolf-Tax by the Welsh, from the ordinance of Ethelwolf.

overthrow of the Saxons, is indicated by the inscription on the stone at Cynwil Caao.

✂ A L O R E T  
A D V E N I  
M A R C I E N I  
F I L I V S.

Alfred, the son of Edwin, the Mercian.

Howel and Eineon, soon after this victory, terminated their career of patriotism, for Einedon fell a victim to the rage of the men of Gwent, who were fired with a spirit of petty independence, and Howel having increased his army, made an incursion into England, and fell in battle, in this adventure of revenge, and of retaliation.

Cadwallon, the second son of Ieuaf, succeeded Howel, setting aside the lawful claims of Edwal and Ionaval, the sons of his eldest uncle Meyric; and in order to secure his throne, he murdered Ionaval, and would have put Edwal to death, had not that prince made his timely escape. This tyrant had not reigned a twelvemonth when Meredydd ab Owen, prince of South Wales, invaded the North, and slew the usurper, together with his brother Meyric.

A. D. 986. Meredydd, who was prince of Powys, in right of his mother, now added North Wales to his dominions: but the Danes having invaded Anglesey, taken his brother Llywarch prisoner, and put out his eyes, so alarmed Meredydd, that he retired into Cardigan, leaving his northern possessions exposed to the ravages of the Danes.

987. Soon after this defeat, died Ieuaf, the son of Edwal Foel; and Owen, prince of South Wales.

Upon the death of Owen, Meredydd, not regarding the claims of the sons of Einedon, his eldest brother, assumes the government of the South.

988. In the commencement of his reign the Danes landed in South Wales, and destroyed the churches of St. David, Llanbadarn, Llanrhystyd, Llandydoch, and others; and Meredydd was reduced to the extremity of buying his peace by agreeing to pay a poll-tax to the



Danes, of one penny per head for every person within his dominion: this impost was called in Welsh *Glo-mael*, or the Coal-Tax, the tribute being, perhaps, paid in that article.

A. D. 989. Edwin ab Eineon having raised an army of English and Danes, invaded Dyfed, Carmarthen, and Gwyr; and Meredydd, in return, destroyed the town of Radnor, and laid waste the country of Morganwg. A reconciliation, however, put a stop to these national evils, and their friendship became the more cemented by the death of Cadwallon, the only son of Meredydd, which opened to Edwin the prospect of his future succession.

992. On the desertion of North Wales by Meredydd, the chiefs of that principality elected Edwal ab Meyric, the right heir, to the crown of the North. This prince exerted himself in defence of his dominions, and defeated Meredydd at the battle of Llangwm, in Denbighshire; and Edwin, his associate, and son of Eineon ab Owen, of South Wales, fell at Clunog, in the same county, where his monument is to be still seen, having on it a cross prefixed,

AWINI  
TOLLISA

with the inscription *Edwini Occisio*—the Slaughter or Fall of Edwin.

Edwal now led his victorious troops against the Danes, who had invaded the North under the command of Swane: in this patriotic service he fell by the sword of the invaders, leaving an only son, of the name of Iago.

998. The Danes again invaded Dyfed, laid St. David's in ruins, slew Morgeneu, the bishop of that diocese, and desolated the country without opposition. Meredydd, not able to withstand these invaders, and

contemplating on the calamities of his subjects, became a victim to his feelings, and died of grief: for this prince had overlooked his duty, which was to kill the Danes, and not to shed tears.

Llewelyn ab Seisyllt, who was married to Angharad, the daughter of Meredydd, succeeded him in South Wales: the government of North Wales, owing to the minority of Iago, was an object of contest: the most prominent competitors were Cynan ab Howel, and Aedan ab Blegored. These chiefs referred their claims to the decision of the god of battles. In this issue Cynan was slain, and Aedan, or rather Edwin ab Blegored, a descendant of Howel Dda, was proclaimed sovereign.

A. D. 1003. The reign of Aedan is barren of events, until the invasion of North Wales by Llewelyn ab Seisyllt, who claimed that principality as a descendant of Trawst, daughter of Elis, the second son of Anarawd, son of Roderic the Great. The arms of Llewelyn were successful, and Aedan, and his four sons, fell in the same battle; and Llewelyn, in consequence of this victory, was constituted the sovereign of Wales.

The continual wars carried on between the English and Danes gave to this prince an interval of peace: this leisure was profited by Llewelyn, who, by domicilizing his subjects, and introducing among them habits of industry, and the pursuit of cultivation, gave to his country a new aspect, from its increase of population, and its more abundant animal and vegetable productions. The reign of this good prince was often disturbed by the turbulent and the disaffected: a rebel, of the name of Meyric ab Arthfael, raised an army of malecontents, when Llewelyn, with his accustomed intrepidity, slew the chieftain with his own hands, and dispersed his followers.

1020. The South Wallians were, in Llewelyn's time, so rebellious, that they elected for their prince a Scotchman, who represented the character of Rhun ab Meredydd. The rebels, under the command of this pretender, assembled at Abergwilly, in the county of



Carmarthen, where they were engaged by Llewelyn; and, after a sanguinary contest, entirely defeated; and the impostor was overtaken and slain in the pursuit.

A. D. 1021. The courageous prince now closed a reign replete with benefits and usefulness; for Howel and Meredydd, the sons of Edwyn ab Eineon ab Owen, entered into a conspiracy, and assassinated Llewelyn: this sovereign resided usually at the castle of Rhuddlan, which was afterwards the residence of his son Gryffydd ab Llewelyn.

1032. Iago, the son of Edwal, succeeded to North Wales; and Rhytherch, the son of Jestin, assumed the government of South Wales, on the death of Llewelyn. Both these princes were disturbed in their enjoyment of sovereignties by other claimants.

Howel and Meredydd, in South Wales, assisted by mercenary troops from Ireland, slew Rhydderch, dispersed his adherents, and jointly assumed the government of the South: these two princes, in a few years after, defeated the sons of Rhydderch, in the celebrated battle of Hiraethwy.

The spirit of vengeance for blood, and the national aversion towards the murderers of Llewelyn, were ripening into an opportunity; and the sons of Cynan executed what the public contemplated, by putting Meredydd to death, and expelling Howel out of Wales.

1035. These internal dissensions of the petty princes of Wales were taken proper advantage of by the English government, who sent a large army to invade Gwent. This army took possession of that part of South Wales, defeated the Welsh forces that were sent to oppose them, and slew their general, Rhydderch ab Jestyn: and would have penetrated further into the country, had not the death of king Canute given a new direction to military affairs, and suspended for the present the desolation and conquest of the South of Cambria.

1037. Gryffydd ab Llewelyn had, by this time, attained the years of maturity, and resolved on the recovery of his father's throne.

The recollection of the virtues of Llewelyn, and the

personal talents of Gryffydd, prompted the Welsh to rally to his standard. Thus encouraged, he attacked and slew Iago; assumed the sovereignty of Wales, and his armies were victorious in repelling the English and Danes at Crossford on the Severn, and in reducing the inhabitants of the South into subjection, after burning Llanbadarn Fawr, and committing other acts of desolating warfare.

Howel ab Edwin, on his expulsion from Wales, had retired to Edwin, the brother of Leofric, earl of Chester; and, by his friendly exertions, raised an army of English and Danes, and invaded Wales: these invaders were soon defeated by the victorious Gryffydd, when Edwyn fell in battle, and Howel was put to flight. In a subsequent invasion Howel was again routed, at Pencadaer, in Carmarthenshire, his wife was taken prisoner, and reduced by Gryffydd to the humble rank of a concubine.

This conduct of Gryffydd would appear, in the present age, when marriage is considered a civil institution, to be a stain on the character of the hero: it should, however, be recollected, that the Welsh did not confine themselves to one or any defined number of wives, and that the illegitimacy of a prince was no bar to his succession.

The persevering Howel invaded the principality a third time; and finding the country plundered and laid waste by large bodies of foreigners, who had landed in West Wales, he felt interested in the common cause of his country; and, in the magnanimous character of a prince and patriot, engaged the depredators at Pwll Mynach, in Cardiganshire, and forced them to retire on board their ships.

A. D. 1043. Howel was afterwards engaged by Gryffydd, near the source of the Towy; and in that action the ever unfortunate Howel fell, and his troops were all routed and dispersed.

From the fall of Howel, the reign of Gryffydd was free from internal commotions, with the exception of occasional interruptions from the sons of Rhydderch ab



Jestyn, who claimed South Wales; and from Cynan ab Iago ab Edwal, who made some attempts to recover possession of the North.

The wars which Gryffydd carried on against the English were almost incessant, and arose from his own spirit of enterprize and confidence: his frequent inroads into the English territories were just occasions of retaliation: in one of these plundering excursions his brother Rhys was taken prisoner, and put to death at Bulundune; and the protection and military assistance he had given to Algar, earl of Chester, brought on Wales the displeasure of Edward the Confessor; and Gryffydd was forced to retire into some foreign country.

A. D. 1064, The principality was now overrun by the brothers Harold and Tosti; and Gryffydd, in again endeavouring to collect forces and deliver Wales, was put to death by his own people; and his head, together with the prow of the ship in which he had returned, were sent as oblations of peace to the English general.

Gryffydd left issue an only daughter, of the name of Nest, who was married to Trahaern ab Caradog, afterwards prince of North Wales.

Bleddyn and Rhiwallon, the sons of Cynfyn by Angharad, the daughter of Meredydd ab Owen, and mother of Gryffydd ab Llewelyn, were now invested in the government of the North and Powys: and Meredydd, the son of Owen ab Edwyn, received the like appointment to the government of South Wales. These arrangements were made through the instrumentality of Harold, who acted as viceroy of Wales, and reserved to himself the lordship of Gwent, and erected a palace at Portskeueth, in Monmouthshire. This great general, always on foot, at the head of his light armed infantry, and conforming himself to the customary diet of the country, had penetrated throughout all Wales, and erected every where monuments of his conquests, with the inscription

HIC VICTOR FVIT HAROLDVS;  
and which were afterwards all destroyed from the jealousy of his Norman successors.

The death of Edward, the election of Harold to the English throne, the invasion of England by William the Bastard, so called from his being commander in chief of the Bastardi, who were armed with bows and arrows, and spears; and the continual engagements of William and his armies, in England and Normandy, left the Welsh unmolested, and presented to their princes a desirable opportunity for making inroads for plunder into the English borders, and carrying on internal warfare, and mutual desolation.

A. D. 1068. Bleddyn and Rhiwallon, in this interval of peace, entered into an alliance with Edric, earl of Mercia; and having overrun and pillaged the county of Hereford, then governed by Richard Fitzcroepe, returned to their respective territories with immense booties.

These two brothers were afterwards engaged in a domestic war with Meredydd and Ithel, sons of the late Gryffydd ab Llewelyn, and competitors for the sovereignty. The battle of Mechain gave a final decision to these claimants: Rhiwallon and Ithel were among the slain: Meredydd fled to the mountains, where he died from hunger and cold; and Bleddyn was left sovereign of North Wales and Powys.

In South Wales, Caradog, the son of Gryffydd ab Rhydderch ab Jestyn, assisted by a large body of Norman troops, attacked Meredydd on the banks of the Rumney: Meredydd fell in battle; Caradog died soon after, and Rhydderch ab Caradog, and Rhys ab Owen, succeeded to the joint government of South Wales.

1073. Bleddyn, of North Wales, was assassinated by Rhys ab Owen ab Edwyn; and Trahaern ab Caradog, who was married to Nest, the daughter of Gryffydd ab Llewelyn, was proclaimed prince of North Wales. The reign of Trahaern was soon disturbed by Gryffydd ab Cynan ab Iago ab Edwal, who had resided many years in Ireland, his mother having been a princess of that country. This prince invaded and reduced Anglesey, crossed the Menai, and was pene-



trating rapidly, and with friendly receptions, when he was engaged by Trahaern, upon Bron-yr-Erw, near the castle of Harlech, where he was defeated, and obliged to repass the Menai into Anglesey.

A.D. 1074. The peace of South Wales was interrupted by Gronw and Llewelyn, the sons of Cadwgan, who took up arms to revenge the murder of their grandfather. These princes obtained a victory on the Camddwr, in Cardiganshire, and another at Gwaynytyd, and being afterwards joined by Trahaern, they were a third time victorious in the battle of Goodwick Sands, in the parish of Llanwnda, in the county of Pembroke, when Rhys, the surviving prince of the South, was put to flight; and falling into the hands of his enemies, he was put to death, in retaliation for the murder of Bleddyn ab Cynfyn.

1077. Rhys ab Tewdwr ab Eineon ab Owen ab Howel Dda, was now elected prince of South Wales, and uniting his forces with Gryffydd ab Cynan, engaged Trahaern on the mountain of Carno, when Trahaern was slain, and his army defeated, and Gryffydd succeeded to the throne of North Wales.

This prince of the North, like his predecessors, engaged himself in wasting the English territories; being worsted in one of those inroads, and by the machinations of Meirion Goch, he fell into the hands of the earls of Shrewsbury and Chester, at a place called Rûg, in Edeyrnion, and was, for many years, held in captivity. The earl of Chester, also, by way of reprisal, committed great ravages in the North; and, in order to keep the Welsh under subjection, erected fortresses at Aberllicnawg, in Anglesey, at Caernarvon, and at Bangor, and another in Merionydd.

1079. William the Conqueror soon after passed through Wales from North to South, receiving the homage and oaths of fealty of the chieftains, and marching with his army to St. David's, offered thanks at the shrine of a canonized Welshman, for the successful conquest of Wales by the armies of a Norman.

In South Wales, the three sons of Bleddyn ab

Cynfyn, attempting to recover the sovereignty, Rhys ab Tewdwr was obliged to retire into Ireland; but returning with powerful auxiliaries of Irish and Scots troops, he gave battle to these adventurers at Llechryd, or Llech-Ririd, in Radnor, when the insurgents were defeated; Madog and Ririd, the sons of Bleddyn, were slain, and their brother Cadwgan alone saved his life by flight.

A. D. 1088. The Welsh, on the death of William the conqueror, conceiving the obligations of homage and fealty terminated with the demise of that great monarch, joined with the malecontent earls of Hereford and Shrewsbury, in a rebellion against William Rufus, and laid waste all the country about Worcester; but the citizens of that place repulsed the confederate rebels with great slaughter, and were roused to this act of great exertion in self-defence, by the spirited conduct of Wulstan, the then bishop of that diocese.

Archbishop Sulien, of St. David's, a person of great piety and learning, died about this period. The church at Corwen is dedicated to him, and his tomb-stone is still shewn there, with the words—*Hic jacet Iorwerth Sulien, Vicarius de Corvaen. Ora pro eo.*

Rhys ab Tewdwr was again troubled with another insurrection, which was raised by Gryffydd ab Meredydd, and by Llewelyn and Eineon, the sons of the lord of Pembroke.

These chieftains engaged Rhys, at Llandydoch, in the county of Pembroke, where they were defeated by the valiant Rhys; and Gryffydd was taken prisoner, and instantly put to death. After this defeat, Eineon associated himself to Jestyn ab Gwrgant, lord of Glamorgan, married his daughter, and hired a body of Normans to assist them against Rhys ab Tewdwr, their lawful prince.

1091. These confederates met the veteran Rhys, then above ninety years of age, on the Black Mountain, near Brecknock, when, after an obstinate and sanguinary conflict, the confederates were victorious, and the brave Rhys fell in that battle, leaving two sons, Gryffydd and Grono, by a daughter of Rhiwallon ab Cynfyn.



The Norman troops, who came to assist Jestyn and Eineon, were commanded by Robert Fitzhammon, and his twelve knights; and, having vanquished Rhys, and protected the petty chieftains, they assumed a superior authority, founded upon their military force, and introduced into Glamorgan the policy of the feudal system of the continent, and then of England, by the following assumption and distribution of territories.

Robert Fitzhammon reserved to himself the seigniory of Glamorgan, the castles of Cardiff and Kynffig, and the demesnes of Miskyn, Glynroddney, Tir Iarll, and Bouerton, Llantwod or Lantwit, the sandy soil. The extent of this seigniory, lordship or principedom, is marked out by a boundary stone, still seen between Kynffig and Margam, with the imperfect letters—

PVN PIVS CARANTOPIVS;  
which the humble sculptor meant for

PRINCIPIVS CARANTOPHVS,  
the Cardiff Principality—a prefixed and middle letter having been either omitted, or worn out by length of time.

William de Londres had the lordship of Ogmores, to which he added the lordships of Kidwelly and Carnwylion, in Carmarthenshire, which he conquered; for the right of private warfare was allowable to chieftains in the times of chivalry.

Richard Greenfield had the lordship of Neath, where he founded an abbey of white monks, and gave the profits of the lordship towards the maintenance of that monastery. This abbey, now in ruins, was, in its grandeur, the subject of the muse of Lewis Morganwg. His descriptive poem is published in the appendix to the grammar of Dr. John David Rhys, a native of Anglesey, who was a physician, and a catholic; and, on returning from his travels, took up his residence at Llanllwch, near Brecknock, where he was much annoyed by the persecuting disposition of the protestants.

Paganus de Turberville, had the lordship of Coyty.

Robert de St. Quintine, the lordship of Llanbleddian.

Richard de Syward, the lordship of Talavan.

Gilbert de Humphreville, the castle and manor of Penmarch.

Reginald de Sully, the castle and manor of Sully.

Roger de Berkrolles, the manor of East Orchard.

Peter le Soore, the castle and manor of Peterton.

John le Fleming, the castle and the manor of St. George.

Oliver de St. John, the castle and the manor of Fonmon.

William le Esterling, a Dane, now written Stradling, the castle and manor of St. Donat.

The rebel Eineon, had the lordship of Senghennydd, or Saint Hennydd.

Caradog ab Jestyn, had the lordship of Avan.

Another son of Jestyn had the lordship of Ruthyn; and the remaining parts of Glamorgan were granted to right owners or partizans, according to the pleasure of Fitzhammon.

The Normans, about the same time, had licenses to conquer other parts of Wales.

Henry de Newburgh conquered Gower.

Barnard Newmarch took the lordship of Brecknock, and granted manors to his followers, the Aubreys, Havards, Gunters, &c. &c.

Roger Montgomery, earl of Arundel and Shrewsbury, had Powis and Cardigan, rebuilt the castle of Baldwin, and gave it, and that district, the present name of Montgomery.

Hugh Lupus, earl of Chester, took possession of Tegengl, or Englefield, and Rhyfoniog, and of all the maritime land to the river Conway.

Arnulph, a younger son of Roger Montgomery, had Dyfed.

Ralph Mortimer had Eluel, or Lluwel.

Hugh de Lacy had Euyas, or Ewas Lacy, or Herefordshire.

Eustace Cruer obtained Mold and Hopedale.

There were also many minor adventurers at this time, such as Peter Corbet, who took possession of the lord-



ship of Caurs ; Mortimer, of Wigmore ; Fitz Aleff, of Clun and Oswestry ; Monthault, of Hawarden ; Fitzwarren, of Whittington ; Roger le Strange, of Ellesmere ; Dru de Baladon, of Abergavenny ; and Gilbert, of Monmouth.

And some of these Norman leaders erected castles to keep the conquered districts under subjection. Thus Pembroke, Tenby, and Haverfordwest, were built by Strongbow, De Valence, and the Hastings ; Newport, by Martin, earl of Cemaes ; Kydwely, by De Londres ; Swansea, Oystermouth, Loughor, Radnor, Buillt, and Rhaiadr, by the Bruces, the Mortimers, and the Beauchamps ; Blaenllyfni, by Herbert ; Abergavenny, by Dru de Baladon ; Ruthin, by the lords De Grey ; and Denbigh, by Lacie, earl of Lincoln.

The introduction of the feudal policy among the Welsh was a very wise measure, and highly beneficial : for the Normans were all artificers and husbandmen ; and they would have been well received by the people, had the lords of the feuds been able to dispense with the laws of vassalage. This impediment, the animosities of the Welsh princes towards foreign intruders, and the false ideas these princes had formed of a great government, namely, that it consisted in extent of jurisdiction, and thus overlooking the obvious criteria of population and produce, were stimulations to Cambrian pride ; and the Welsh were more willing to rebel under their princes than to receive benefits from the hands of enlightened Normans.

A native of Edeyrnion, of the appellation of Cynwric Hir, or Long Cynwric, released Gryffydd ab Cynan, by carrying him on his back, in the midst of the carousals of the English, from Chester, after twelve years of captivity. Gryffydd, so liberated, in unison with Cadwgan ab Bleddyn ab Cynfyn, invaded Cardigan, and after massacring a great number of English, and other settlers, returned to their respective territories.

The Normans having procured reinforcements from

England, were again defeated by Cadwgan, in the forest of Yspys; and this bold chieftain having laid waste the counties of Cardigan and Pembroke, and demolished all their fortresses, except the castles of Pembroke, and of Rhydcors; and, uniting his forces with the sons of Bleddyn ab Cynfyn, he desolated the counties of Chester, Hereford, Worcester, and Salop, with all the fury and cruelty of a rebellious and barbarous people.

A. D. 1094. By these too late struggles of the Welsh, William Rufus was defeated, the earls of Salop and Gloucester were slain, the castle of Montgomery taken, and its garrison put to the sword; and William Rufus was obliged, in a second attempt of quelling the turbulent operations of the Welsh, to retire into England in disgrace.

1098. The Welsh, by the return of the Norman chieftains from foreign service, were again gradually reduced into obedience, and Gryffydd and Cadwgan were driven into Ireland: for the Welsh princes never treated upon terms of conciliation, until taken prisoners, or driven out of the country, leaving their subjects to the vengeance, or clemency of the English and Normans. In the sequel of these apparent efforts for liberty, Gryffydd was limited to the lordship of Anglesey, and Cadwgan to the lordship of Cardigan.

The petty princes of Wales had, in many instances, been as many curses to Cambria, because they had the spirit without the power of independence, and they could not submit to the laws of political necessity: they were always dishonorable in treaties, and frequently open traitors towards the kings of England, to whom they were tributary, and had entered into the forms of homage and fealty.

These measures of the Welsh princes, however impolitic, and apparently insincere, were morally excusable: for the kings of England by imposing on the princes by force, tyrannical conditions of tenure, had no right to expect the performance of treaties; because



there can be no binding contract in any case where either of the parties is not in the full liberty and exercise of volition.

Meredydd Cadwgan, and Iorwerth, the sons of Bleddyn ab Cynfyn, to involve their country in fresh troubles, joined with Roger, the son of the earl of Shrewsbury, and the earl of Pembroke, in a rebellion against Henry the First: but in this the confederates acted with duplicity, for Iorwerth went over to Henry, and was afterwards betrayed by his associates.

A. D. 1110. The western part of Wales, about this time, received an increase of population from a colony of Flemings, settled by Henry, in the district of Rhôs, in Pembrokeshire. These Flemings had been obliged to quit the low countries, in consequence of an inundation, and applied to Henry for a place of settlement. That liberal monarch gave them Rhôs, which was a measure of policy, and of hospitality. These people are rather distinct at this time, speak an impure dialect of the English, and have been of great benefit to the principality, by introducing the practice of good husbandry.

1115. Gryffydd ab Cynan, and Meredydd ab Bleddyn, again plundered the English territories, and neglected the payment of the tribute; in consequence, Henry, assisted by Alexander the Fierce, king of Scotland, pursued these rebellious chieftains, made them give satisfaction for the ravages they had committed, and discharge their arrears of tribute.

1116. Gryffydd ab Rhys, of South Wales, who had passed his younger days in Ireland, returning into his native country, assembled his adherents at Ystrad Towy, laid waste Pembroke, and took the castle of Carmarthen, which Henry had made one of his seats of government: his forces increasing, he took the castles of Gwyr and Cidwely; destroyed the fortresses of Blaen Porth Gwithean, and Ystrad Peithyll, in Cardigan; but being repulsed in his siege of the castle of Aberystwyth, he retired to the recesses of Ystrad Towy. In the

campaign through Cardigan, Gryffydd was assisted by the natives, under the leaders Howel ab Dinerth, Trahaern ab Ithel, and Cadifor ab Grono: this last captain was proprietor of the present place, called Castle Howel, in the parish of Llandyssil, in the county of Cardigan; and his monument serves for a part of the style leading into the church-yard, with the inscription—

C E D V O R  
F I L I V S  
G R E H O

*(the H. often used for N.)*

Cadifor, the son of Grono.

Owen ab Cadwgan, and Llywarch ab Trahaern, with Robert, earl of Gloucester, were now engaged by Henry to assassinate Gryffydd ab Rhys: but the measure proved unsuccessful; and the attention of Henry was diverted from the pursuit of Gryffydd, by the rebellion of the princes of Powys. That insurrection was soon quashed by Henry, who imposed on Meredydd, then prince, a fine of a thousand head of cattle.

These disturbances were soon followed by the death of Meredydd, and of Henry the First.

A. D. 1135. On the accession of the perplexed Stephen, the Welsh of the South desolated Pembroke, and massacred the Normans.

Gryffydd ab Rhys, on the commencement of this irruption, went to the North to Gryffydd ab Cynan, to procure reinforcements. During his absence, his wife Gwenllian, attended by her two sons, Morgan and Maelgwyn, took the field at the head of her forces: she was defeated near Cydweli, by Maurice de Londres: Morgan was slain in the action, Maelgwyn was taken prisoner, and Gwenllian was put to death by the order of Maurice. Owen Gwynedd, and Cadwaladr, the brothers of Gwenllian, and sons of Gryffydd ab Cynan, in revenge for her death, laid waste the Norman districts in Cardigan; and being



joined by Morgan ab Owen, Gryffydd ab Rhys, Howel ab Meredydd, Madawg ab Ednerth, and other chieftains, they destroyed the castles of Aberystwyth, Dinerth, and Caerwedros, and gained a complete victory over the united troops of the English Normans, and Flemish settlers, in a sanguinary battle, which took place between the two rivers, Nefer and Teify.

A. D. 1137. The cause of the Welsh was now greatly weakened by the death of Gryffydd ab Rhys ab Tewdwr; and, a few years after, by the death of Gryffydd ab Cynan, at the advanced age of eighty-two, who was interred on the south side of the great altar, in the church of Bangor.

Gryffydd ab Rhys left a son, distinguished as lord Rhys, by Gwenllian, a daughter of Gryffydd ab Cynan; and Gryffydd ab Cynan, who is represented to have been a prince of incomparable virtues, and to have cleared North Wales of invaders, left issue by Angharad, the daughter of Owen ab Edwyn, three sons; Owen, Cadwaladr and Cadwallon; and five daughters, Margaret, Susanna, Ranult, Agnes, and Gwenllian; and by a concubine, Iago, Ascain, Edwal, abbot of Penmon, Dollin, and Elen, who was married to Hofa ab Ithel, Felyn of Ial.

Owen Gwynedd, the eldest son of Gryffydd ab Cynan, succeeded his father as titular prince of North Wales; and taking advantage of the troubles of England, and the absence of the feudal lords and knights, destroyed the castles of Ystrad Meyrig, Llanstephan, and Castle Humphrey, and laid in ashes the town of Carmarthen; for the policy of the Welsh princes was that of barbarism—to desolate, and not to recover, and retain possession: and Stephen, king of England, overlooked these devastations as the rights of chivalry, and of private warfare.

A. D. 1142. Howel the Bard, and Cynan, illegitimate sons of Owen Gwynedd, invaded South Wales, and took possession of Cardigan. Gilbert, earl of Clare, with a view of defending his feudal territories,

rebuilt the castles of Carmarthen and Dinevawr ; but Cadell, the son of the late Gryffydd ab Rhys, retook these castles ; and, with the assistance of his brothers, Meredydd and Rhys, recovered the castle of Llanstephan, and defeated the Normans and Flemings, who were commanded by the sons of Gerald, and William de Hay.

A.D. 1144. Owen Gwynedd also was in action, for he took and razed the castle of Mold, in Flintshire ; and his son Howel assisted Gryffydd ab Rhys in the taking of the strong castle of Gwys, or Wiston, in Pembrokeshire.

But the operations of the Welsh chieftains were never of any continuance in unison ; and the principality was again exposed to desolation from every robber of royal descent, who assumed the title of prince, whilst he acted a part inimical towards his country, and traitorous towards his sovereign. The Welsh had not sufficient industry to cultivate their possessions, nor had they political discrimination to consider these petty disturbers to be the cause of their misfortunes, and that the sending the heads of these plunderers to the English kings, would have removed local antipathies, and procured them peace and abundance.

1165. Henry the Second, perceiving that the Welsh leaders had neither honor nor humanity towards himself, nor yet towards each other, invaded Wales ; but in passing the Ceiriog, a river in Denbighshire, he was so warmly pressed by the Welsh, that his own life was in danger, and would have been sacrificed to their vengeance, had not Hubert de St. Clare, the constable of Colchester, seen the flying arrow, and stepping before the king, received the weapon in his own bosom, and devoted his own life to save that of his sovereign.

After this engagement Henry retired to the mountains of Berwyn, and being in that encampment deprived of forage, and visited with a tempest, and then suddenly called home by other insurrections in England, which required his presence, the Welsh construed this retirement into a defeat. Gryffydd ab Rhys, in conse-

quence, took the castles of Cardigan and Cilgerran, levelled them with the ground, and returned to his own territories laden with plunder.

A.D. 1166. The prince of North Wales took the castle of Basingwerk, and in confederacy with Rhys ab Gryffydd and Owen Vychan, made a tripartite dismemberment of the dominions of Owen Cyfeiliog; and afterwards demolished the castles of Rhyddlan and Prestatyn, and reduced the whole of Tegengl, or Englefield.

Rhys ab Gryffydd having reduced Cyfeiliog, in Powys, and paid homage to King Henry, who was then marching through South Wales on his expedition to Ireland, was so graciously received, that Henry confirmed Rhys in the possession of his dominions.

1169. The affairs of North Wales, in this course of success, met with a serious interruption by the death of Owen Gwynedd, who, after a reign of thirty-two years, expired, and was buried at Bangor.

It is worthy of passing observation, that when archbishop Baldwin made his tour through Wales, visited Bangor, and saw the tomb of Owen Gwynedd in that church, he charged the bishop, Guy Rufus, to remove the body of Owen Gwynedd out of the cathedral, because archbishop Becket had formerly excommunicated him for marrying his first cousin, the daughter of Grono ab Edwin; and yet Owen persisted in cohabiting with her as long as she lived. The bishop, in obedience to this charge, caused a subterraneous passage to be made from the vault under the church wall outwards, and ejected the remains of Owen Gwynedd from the cathedral into the church yard. This persecution of the ashes of the dead, for having married a cousin, shews very clearly, that the archbishops and bishop were not well read in the holy scriptures, and were entire strangers to christian feelings.

Owen Gwynedd had several children: by Gwaldys, or Gladys, daughter of Llywarch ab Trahaern ab Caradog, he had Iorwerth Drwyndwn, or Edward, with the



broken nose, Conan, Maelgwn, and Gwenllïan: by Christian, the daughter of Grono ab Owen ab Edwin, he had David, Roderic, Cadwallon, abbot of Bardsay, and Angharad, who was married to Gryffydd Maylor: and, by other women, he had Conan, Llewelyn, Meredydd, Edwal, Rhun, Howel, Cadell, Madoc, Eincon, Cynwric, Philip, and Ryrid, lord of Clochran, in Ireland.

On the death of Owen, the succession descended to his eldest legitimate son Iorwerth Drwyndwn: but being set aside on account of that blemish, Howel, a base-born son of Owen, by an Irish woman, assumed the government. In a short time afterwards David ab Owen, disputing the succession, raised an army, met Howel in battle; and, in the contest, slew Howel, and succeeded as titular prince of North Wales.

Among the illegitimate sons of Owen Gwynedd was Madog, a fisherman, who was lost at sea. Vulgar tradition reports, that Madog discovered a western continent; that the discovery is recorded by Guttin Owen, and that there is, at this time, a nation of white Indians in America. The story is plausible, and worthy of consideration; for, on all topics, the greater the imposition, so much stronger must be the credulity of its supporters.

America was discovered in 1491: Guttin Owain was not an anterior historian, but manufactured his national claim after the discovery: he signed the return to the commission of Henry the Seventh, to inquire into the pedigree of Owen Tudor, and flourished some years after the discovery of America.

And the circumstance of meeting apparent Indians, who speak the Welsh language, has nothing very singularly imposing; for outlaws and criminals, of all nations, find it convenient to retire beyond the reach of justice, and become the high plumed associates of the American natives.

Iorwerth Drwyndwn was not only set aside, but was treated by his brother David with great severity, if not

with cruelty. A tumulus on a hill, in the parish of Pennant Melangell, in the county of Montgomery, is called Bwlch Croes Iorwerth: the cross erected over his remains was afterwards removed to the church-yard of Llangynnog; and, in Mr. Pennant's time, had the inscription

### HIC IACET ETWART.

Rhys, of South Wales, was now at war with Owen Cyfeiliog; and entering Powys, subdued Owen, and took pledges for his future good conduct.

A. D. 1172. King Henry, at this time, was determined on the conquest of Ireland. In his march through Wales he dispossessed Iorwerth ab Owen ab Caradog, of the town of Caerlleon upon Usk, and held it for his own use. On this march he was waited upon by the lord Rhys, who made his submission, and promised to his Majesty three hundred horses and four thousand oxen, as a supply towards the conquest of Ireland: and the king, in return, made a grant to Rhys of all Cardigan, Ystrad Tywy, Arustly, and Eluel, and restored to him his son Howel. King Henry, in passing through the principality, was sumptuously entertained by Rhys, at the White House, on the Taf; and made his oblations at St. David's, to the memory of the Cambrian saint.

On the return of Henry from Ireland, in the next year, he constituted the lord Rhys to be chief justice of all South Wales, and took his departure for Normandy.

During this absence of the king, and the disturbances in England, Iorwerth ab Owen ab Caradog recovered possession of Caerlleon; and his son Howel reduced all Gwent-Is-Coed, except the castle, into subjection; enforced pledges of the inhabitants to be true and faithful to him, and to retract their allegiance and fealty to the king of England; and took prisoner his uncle, Owen Pencarn, who was the right heir to Caerlleon and Gwent.

In North Wales, Maelgwn having taken possession of Anglesey, was driven out of the island by David ab Owen Gwynedd, forced to take refuge in Ireland; and,

on his returning into North Wales, was confined in prison by his brother David.

About this time died Cadwaladr ab Gryffydd ab Cynan, prince of North Wales, who had been married to Alice, daughter of Richard Clare, earl of Gloucester. This earl founded the abbey at Margam, and his daughter Alice erected a cross there for the sake of her soul. The stone cross is now used for a foot bridge; but the Latin inscription is still legible.

ILCIFECIT  
HANC CRUCE  
MIPNOMIN  
EDISUMMI.

that is, Alice raised this Cross for her Soul's sake, in the Name of the Supreme Being.

David ab Owen Gwynedd, prince of North Wales, who, during the early part of his reign, had treated his brothers and kinsmen with great injustice, was now brought into submission by the kindness of Henry; for this wise king gave his sister Emma in marriage to David; and, in return, procured of the Welsh prince one thousand auxiliary troops, to assist him in his French wars; and thus had the address of cementing the fidelity, and, at the same time, of weakening the power of David.

A. D. 1176. King Henry, by these measures of sound policy, acquired such ascendancy over the Welsh chieftains, that the council which he held in Gloucester for settling the affairs of the Welsh marches, or borders, was attended by Rhys ab Gryffydd; Cadwallon ab Madog, of Melienydd; Eineon Glyd, of Elfed; Eineon ab Rhys, of Gwrthrynion; Morgan ab Caradog ab Jestyn, of Glamorgan; Gryffydd ab Ifor ab Meurig, of Senghennydd; Seisyllt ab Dyfnwal, of Higher Gwent; and Iorwerth ab Owen, of Caer Lleon.

This reconciliation of Henry to the Welsh chieftains was against the interest of the Norman barons, and



created many petty warfares; for the barons were tyrants, and the Welsh princes were rebels; and when Henry gave grants to one party, such grants were to be carved out of the estates of the other.

A. D. 1187. The mania of the crusade, which Baldwin, the archbishop of Canterbury, preached throughout Wales, greatly weakened the principality of men and means; for it was the creed of the day, that the only road to salvation was by murdering the Saracens, and rebuilding of the town of Jerusalem.

The manners and habits of the Ancient Britons, or Welsh, at this period, are given by Giraldus Cambrensis—"The Welsh people are light and active, rather hardy than strong, and universally trained to the use of arms; for when the trumpet sounds the alarm, the husbandman leaves his plough, and rushes to the onset with as much eagerness as the courtier from the palace.

They live in general upon the produce of their herds, eating flesh in larger proportion than bread, paying no attention to commerce, and anxiously studying the defence of their country and their liberty: for these they fight, endure hardships, and sacrifice their lives, esteeming it a disgrace to die in bed, and an honor to die in the field of battle.

These people, when by chance unarmed, dare attack an armed foe; the infantry defy the cavalry of the enemy; and, by their activity and courage, generally prove victorious.

The commonalty use light arms, small breast plates, bundles of arrows, long lances, helmets, and shields, and sometimes greaves, plated with iron: the higher class go to battle, mounted on swift and generous steeds, which their country produces.

In time of peace, the young men, by penetrating into the recesses of the woods, and climbing the tops of mountains, learn to endure fatigue; and they acquire the art of war by accustoming themselves to athletic exercises, and to the use of the lance.

King Henry the Second, in answer to the enquiries of

Emanuel, emperor of Constantinople, respecting Britain, replied, ' That in a part of the island there was a people, called Welsh, so bold and ferocious, that when unarmed, they did not fear to encounter an armed force, being ready to shed their blood in defence of their country, and to sacrifice their lives for military renown.'

Not addicted to gluttony nor drunkenness, these people, who incur no expense in food or dress, and whose minds are always bent upon the defence of their country, and on the means of plunder, are always engaged in the care of their horses and accoutrements. Accustomed to fast from morning till evening, and trusting to the care of Providence, they dedicate the whole day to business, and in the evening partake of a moderate meal.

No one of this nation ever begs, because the houses of all are open; and hospitality in this country is neither offered nor requested by travellers, who, on entering any house, only deliver up their arms.

Those who arrive in the morning are entertained till evening, with the conversation of young women, and the music of the harp, for each house has its young women and harps allotted to this purpose. In the evening, when no more guests are expected, the meal is prepared according to the number and dignity of the persons assembled, and according to the wealth of the family who entertains: the kitchen does not supply many dishes, nor high seasoned incitements to eating: the house is not adorned with tables, cloths, and napkins; they study nature more than splendour; for which reason they place all the dishes together upon mats, with large platters or trenchers, full of sweet herbs: they also make use of a thin and broad cake of bread, baked every day, and sometimes add chopped meat, with broth.

While the family are engaged in waiting on the guests, the host and hostess stand up, paying unremitting attention to every one, and take no food till all the company are satisfied, that in case of deficiency it may fall on themselves.

A bed made of rushes, and covered with a coarse kind of cloth, manufactured in the country, called *Brychan*, or variegated and shaggy Rug, made of weavers' web ends, is then placed along the side of the room, and they all in common lie down to sleep.

The men and women cut their hair close round to the ears and eyes; and the women, after the manner of the Parthians, cover their heads with a large white veil, folded together in the form of a crown: both sexes exceed any other nation in attention to their teeth, which they render like ivory, by rubbing them with the inner peel of the elder, and a woollen cloth; and, for their better preservation, they abstain from hot meats, and only eat at a proper temperature.

They make use of three musical instruments, the harp, the pipe, and the crwth, or crowd. In playing, they always begin from B. flat, and return to the same, that the whole may be completed under the sweetness of a pleasing sound; and when they enter into a movement, they conclude it in so delicate a manner, and play the little notes so sportively under the blunter sounds of the base strings, enlivening with wanton levity, or communicating a deeper internal sensation of pleasure, so that the perfection of their art appears in the concealment of it.

In their rhymed songs and set speeches they are so subtle and ingenious, that they produce, in their native tongue, ornaments of wonderful and exquisite invention, both in the words and sentences; but they make use of alliteration in preference to all other ornaments of rhetoric, and that particular kind which joins by consonancy the first letters, or syllables, of words. So much do the English and Welsh nations employ this ornament of words in all exquisite composition, that no sentence is esteemed to be elegantly spoken, no oration to be otherwise than uncouth and unrefined, unless it be polished by the file of this rule.

In their musical concerts they do not sing in unison like the inhabitants of other countries, but in many separate parts; so that in a company of singers, which



one frequently meets with in Wales, we hear as many parts and voices as there are performers, who all at length unite with organic melody in one consonance, in the soft sweetness of B. flat. In the northern district of Britain, beyond the Humber, and on the borders of Yorkshire, the inhabitants make use of the same kind of symphonious harmony, but with less variety, singing only in two parts, one murmuring in the base, the other warbling in the acute or treble.

Neither of the two nations has acquired this peculiarity by art, but by long habit, which has rendered it natural and familiar; and the practice is now so firmly rooted in them, that it is unusual to hear a simple and single melody well sung; and what is still more wonderful, the children, even from their infancy, sing in the same manner.

As the English in general do not adopt this mode of singing, but only the northern countries, it seems probable that these parts of the island were more frequently invaded, and remained longer under the dominion of the Danes and Norwegians, from whom the natives contracted this mode of singing and style of speaking.

The Welsh esteem noble birth and generous descent above all things, and are therefore more desirous of marrying into high than rich families: even the common people retain their genealogy; and can not only readily recount the names of their grandfathers and great grandfathers, but refer back to the sixth, seventh, and still more remote generations.

Being particularly attached to family descent, they revenge with vehemence the injuries which may tend to the disgrace of their blood: and being naturally of a vindictive and passionate disposition, they are ever ready to revenge not only recent but ancient affronts.

They neither inhabit towns, villages, nor castles, but lead a solitary life in the woods, on the borders of which they do not erect sumptuous palaces, nor lofty stone buildings, but content themselves with small huts, made of the boughs of trees twisted together, constructed

with little labour and expense, and sufficient to endure throughout the year: they have neither orchards nor gardens.

The greater part of their land is laid down in pasture; little is cultivated: a very small quantity is ornamented with herbs and flowers; and a small quantity is sown: they seldom yoke less than four pair of oxen to their ploughs; and the driver walks backwards before them; and when he falls down, is frequently exposed to danger from their refractory cattle.

In cutting down their crops, instead of small sickles they make use of a moderate sized piece of iron, formed like a knife, with two pieces of wood fixed loosely and flexibly to each end, and this they consider as a more expeditious instrument.

The boats which they employ in fishing, or in crossing the rivers, are made of twigs, not oblong nor pointed, but almost round, or rather triangular, covered both within and without with raw hides: when a salmon thrown into one of these boats strikes it hard with his tail, he often oversets it, and endangers both the vessel and its navigator. In going to, and returning from the rivers, the fishermen are accustomed to carry these boats upon their shoulders, which made Bledhere say, 'There is among us a people, who, when they go out in search of prey, carry their horses on their backs to the place of plunder; they leap upon their horses in order to catch their prey, and when it is taken, they carry their horses home again upon their shoulders.'

Happy and fortunate indeed would this nation be if it had but one prince, and that prince a good man!"—*Giraldus, by Sir R. C. Hoare, bart. passim.*

This Giraldus accompanied Baldwin in his tour through Wales, an event which drew the attention of the gaping multitudes; and, in consequence, an interval of domestic peace.

The return of Baldwin into England, and the absence of Richard in the holy war, gave a desirable opportunity for the Welsh princes to carry on their favorite pursuits of civil dissensions, devastations, and murders.

Rhys ab Gryffydd, in the South, was at war with his sons; and his sons with each other: and David, the prince of the North, was contending with Roderic, and afterwards with Llewelyn ab Iorwerth Drwyndwn, who finally supplanted David, and succeeded him in the principality of North Wales.

A. D. 1197. This year died the valiant Rhys ab Gryffydd, of South Wales, whose character has been almost libelled by the pens of flatterers. Powel says, rather modestly, that Rhys was the only stay and defence of that part of Wales; for he it was that got them their liberty, and secured it to them: he often very readily exposed his own life for the defence of their's, and their country; generally he got the better of his enemies; and, at last, either brought them entirely under his subjection, or forced them to quit the country: he was no less illustrious for his virtuous endowments than for his valour and extraction; so, that it was with good reason that the British bards and others wrote so honorably of him, and so mightily deplored his death.

Higden, in his polychronicon, wipes off his tears, and exclaims "O bliss of battle, child of chivalry, defence of country, worship of armies, arm of strength, hand of largess, eye of reason, brightness of honesty!! &c. &c.

"O clothing of naked, fair in speech, fellow in service, honest of deed, sober in word, glad in semblance, love in face! &c. &c. The noble diadem of the fairness of Wales is now fallen; Rhees is dead! all Wales groaneth; Rees is dead! the bliss of Wales passeth! Rees is dead! the worship of the world goeth away: the enemy is here, for Rees is not here."

The second volume of the Myfyrian Archaiology has preserved the following strain of adulation from the pen of some frantic Cambrian—"Death, in that accursed year, broke the chain of destiny, to reduce the lord Rhys ab Gryffydd under his triumphant dominion: the man, who was the chief, the shield, the strength of the South, and of all Wales; the hope and defence of all the tribes of Britons; descended of a most illus-



trious line of kings; conspicuous for his extensive alliance; the powers of his mind were characteristic of his descent.

“A counsellor in his court, a soldier in the field, the safeguard of his subjects, a combatant on the ramparts; the nerve of war; the disposer of the battle; the vanquisher of multitudes; and who, like an enraged wild boar rushing forward, would vent his fury on his foes.

“Fallen is the glory of the conflicts! the shield of his knights, the protection of his country, the splendour of arms, the arm of power, the hand of liberality, the eye of discrimination, the mirror of virtue, the summit of magnanimity, the soul of energy; Achilles in hardiness, Nector in humanity, Tydeus in valour, Sampson in strength, Hector in prudence, Hercules in heroism, Paris in comeliness, Ulyses in speech, Solomon in wisdom, Ajax in thought: he was the foundation of all excellence.”

This gallant warrior and popular prince was buried on the south side of the altar in the cathedral church of St. David: his monument is in a good state of preservation, and the effigy represents a man rather advanced in years, in a recumbent attitude, clothed in armour with his head reposing on a helmet.—2 *Girald by Sir R. C. Hoare, bart.*

Gryffydd ab Rhys, the eldest son of lord Rhys, succeeded him in the nominal government of South Wales; but his brother Maelgwn, with an intent to dispossess Gryffydd, entered into a league with Gwenwynwyn, son of Owen Cyfeiliog, lord of Powys.

These confederates entered Cardigan with their united forces; and having surprised and taken Gryffydd prisoner at Aberystwyth, Maelgwn recovered the whole lordship of Cardigan; and Gwenwynwyn delivered Gryffydd up to the mercy of the English, entered Arustly, and brought it under his subjection.

David ab Owen, whom prince Llewelyn had forced to abdicate the usurped government of North Wales, and, had for some time, lived in retirement, made an attempt to recover the principality at the head of a

large army of English and Welsh. Llewelyn, who was the right heir, and in possession, boldly met the usurper, gave him battle, routed his army, and secured the peace and quietness of his dominions.

Towards the close of the same year died Owen Cyfeiliog, lord of the Higher Powys, and left his possessions to his son Gwenwynwyn, from whose name that lordship has been called Powys Wenwynwyn, to distinguish it from Powys Fadog, the inheritance of the lords of Bromfield.

Owen was the son of Meredydd, the son of Bleddyn, and was entitled Cyfeiliog, from a commot of that name, in the hundred of Cynan: he distinguished himself as one of the leaders of the Welsh forces in the battle of Corwen, in Edeyrneon: was afterwards received into favor by Henry the Second, and created lord or baron of Powys.

Amidst the pursuit of arms, and the cares of petty government, Owen devoted intervals to the cultivation of bardism. This disposition of thinking liberally made him indifferent respecting the religious mania of the times; and he was excommunicated by archbishop Baldwin because he did not wait on his grace at Shrewsbury, and grant a supply of money and men for the service of the crusades. Owen composed the Hirlâs, or Drinking Horn, Circuits through Wales, &c.

A. D. 1198. About this time Trahaern Fychan, a man of great influence in the county of Brecknock, whilst proceeding to Llancors to consult on business with William de Bruce, the lord of that castle, was, by order of this Norman lord, tied to a horse's tail, dragged through the streets of Brecknock to the gallows, then beheaded, and his trunk suspended by the feet for three days.

Gwenwynwyn, of Powys, to be revenged on William de Bruce, for the murder of his cousin Trahaern, laid siege to Payn's castle. The lords marchers not able to relieve the place, immediately released Gryffydd ab Rhys, who soon raised a strong body of his countrymen: these troops co-operating with the English, attacked

Gwenwynwyn, a sanguinary battle ensued, and, in the sequel, the castle was relieved, and Gwenwynwyn defeated. In this battle Gwenwynwyn lost many of his best captains: Anarawd ab Eineon, Owen ab Cadwallon, Richard ab Jestyn, and Robert ab Howel, were among the slain; and Meredith ab Conan, and others, were taken prisoners. Gryffydd being set at liberty, and having raised additional troops, repossessed himself of all Cardigan, except the castles of Aberteify and Ystrad Meiric, which were still retained by his brother Maelgwn.

A. D. 1199. To these Maelgwn added the castle of Dinerth, after taking the place, and putting all the garrison to the sword.

In the following year Gryffydd ab Cynan ab Owen Gwynedd died, and was buried in the abbey of Conway. Maelgwn, finding that the castle of Aberteify was not tenable, sold it to the English. Madog ab Gryffydd Mailor, lord of Bromfield, built the abbey of Llanegwest, or Vale Crucis. Llewelyn ab Iorwerth, prince of North Wales, banished out of his principality his cousin Meredith ab Conan ab Owen Gwynedd, under suspicion of treason; and confiscated his lands, which were the hundreds of Llein and Yfionydd. Meredith, son of the late lord Rhys ab Gryffydd, was traitorously put to death at Carnhwyllion, and his brother, prince Gryffydd ab Rhys, took possession of his castle of Llanymddyfri, and all his lands.

1202. The hopes of the Welsh, still in expectation of liberty and independence, were greatly disappointed by the too early death of prince Gryffydd ab Rhys, who was buried at Ystrad Flur. In the following year, the Welsh nobles, after a short siege, took and levelled with the ground the castle of Gwrthryniun, which was in the possession of Roger Mortimer.

And Llewelyn ab Iorwerth, recollecting that by the will of Roderic the Great, and the laws of Howel Dda, the prince of North Wales was the sovereign lord, summoned all the Welsh princes to do homage to him for their dominions, and to swear their allegiance.



The Welsh lords all attended to this summons, with the exception of Gwenwynwyn. This disobedience of the lord of higher Powys was submitted to the consideration of the lords present, who decided that Gwenwynwyn should be compelled to attend, or forfeit his estate. Elis ab Madog ab Meredith, however, dissented from this resolution, and retired from the meeting, highly dissatisfied with their proceedings. Prince Llewelyn, pursuant to the decision of his lords, marched an army against Gwenwynwyn, enforced his submission, and afterwards compelled Elis ab Madog to do homage, and swear his allegiance.

A.D. 1203. Prince Rhys ab Gryffydd was now in action, and took the castle of Llangadock: but in a short time the allied forces of Maelgwn and Gwenwynwyn, besieged and took the castles of Llanymddyfri and Llangadock, and fortified the castle of Dinerth. Prince Llewelyn, about the same time, set at liberty his uncle, David ab Owen Gwynedd: the ungrateful David immediately proceeded to England, raised an army, and attempted to recover the principality of the North; but being defeated by Llewelyn, he retired into England, and there died of grief.

The Welsh princes of this age weakened the country by taking and retaking of castles, and manifested great cruelty of disposition by their frequent assassinations. Howel, a blind son of the lord Rhys, was slain at Cemaes, by his brother Maelgwn's men, and buried at Ystrad Flur. Prince Rhys and his brethren recovered from Maelgwn the castles of Dinevor and Llanymddyfri. William Marshal, earl of Pembroke, takes the castle of Cilgeran. Maelgwn builds a castle at Abereineon, hires an assassin to murder Cadifor ab Gryffydd, and is also said to have put to death the four sons of Cadifor. The mother of these youths was Susannah, a daughter of Howel ab Rhys, by a daughter of Madog ab Meredith, prince of Powys.

1207. Prince Llewelyn, finding that Gwenwynwyn was in treaty with the English, commenced his military career by taking into his hands all the possessions

of Gwenwynwyn; he then marched towards South Wales, rebuilt the castle of Aberystwyth, which had been demolished by the timid Maelgwn; took most of the castles in Cardigan, and gave them to prince Rhys and his brother Owen, and then returned to the North, full of triumph and military glory. On the departure of Llewelyn, Rhys Fychan, son of the lord Rhys, contrary to the league he had entered into with his nephews, besieged and took the castle of Llangadock: the princes Rhys and Owen, however, soon revenged themselves of this breach of faith, for they furiously attacked the place, put the garrison to the sword, and burnt the castle.

The earl of Chester having rebuilt the castle of Diganwy, and fortified the castle of Treffynon, or St. Winifred, gave such offence to Llewelyn, that he entered the earl's lands, plundered his dominions, and returned home with considerable booty. These foraging inroads made Llewelyn contemptible to both the English and Welsh, and, in consequence, his dependent lords applied for protection to the king of England, as the supreme power.

Rhys Fychan, assisted by the English, took the castle of Llanymddyfri. Gwenwynwyn, by the aid sent him from England, recovered his paternal dominions; and Maelgwn, after swearing allegiance to the English king, received a supply of English and Norman troops, with which he entered Cardigan, and encamped at Cilcenny: but the princes Rhys and Owen, with a small army of chosen men, entering the camp in the night time, fell on the confederate forces when asleep, and committed universal slaughter. Maelgwn with difficulty escaped; Eineon ab Caradog, and many of his leaders, were slain; and Conan ab Howel, his nephew; and Gryffydd ab Cadwgan, his confidential adviser, were taken prisoners.

About the time of these provincial contests, Gilbert, earl of Gloucester fortified the castle of Built; and Maud de Bruce, the widow of Gryffydd ab Rhys, died, and was buried at Ystrad Flur.

The nominal independence of Wales was now drawing

towards its termination. The principality of Powys became extinct on the demise of Madog and Meredith; the principality of South Wales expired at this time, on the dispossession of Rhys ab Gryffydd, by his uncles, the lords Maelgwn and Rhys Fychan; and the principality of the North was titular, and dependent on the pleasure of the king, and merely from a consideration of the rank of his daughter, who was the wife of Llewelyn.

The lords marchers having represented to king John, that Llewelyn perpetually made inroads into their territories, slew their men, and committed all possible waste and destruction; the king, in order to redress the complaints of his subjects, raised a large army, and summoned to his assistance all the Welsh lords, *viz.*, Howel ab Gryffydd ab Cynan ab Owen Gwynedd; Madog ab Gryffydd Mailor, lord of Bromfield, Chirke, and Yale; Meredith ab Rotpert, lord of Cydewen; Gwenwynwyn, lord of Powys; and Maelgwn and Rhys, sons of the lord Rhys, governors of South Wales.

King John, at the head of this formidable army, came to Chester with the design of chastising the insolence of Llewelyn.

But Llewelyn meantime issued orders to his dependents of the counties of Anglesey, Denbigh, and Flint, to retire with their cattle and effects to the fastnesses of Snowdon. King John now marched his army along the sea coast to Rhuddlan, and encamped near the castle of Diganwy. By this injudicious rout and position of the English army, Llewelyn got behind them, cut off their communication with England, and reduced the enemy into such a state of destitution, that the king was glad to have an opening to retire into his own country, and to leave the Welsh to bury his dead, and in full possession of their woods and caverns.

The next year, king John reflecting on his disgraceful retreat from Wales, and anxious to recover his lost honor, marched for North Wales with a large army, and was met by his Welsh lords at Blanch Monastery, or Oswestry, in the lordship of John, son of William



Fitzalan. This grand army passing the Conway, and encamping on the other side towards the Snowdon Hills ; the king sent a detachment of his army to burn Bangor, and to bring to his camp Rotpert, the bishop of that see. These orders were faithfully executed, and Rotpert was detained prisoner in the English camp, until he obtained his ransom, for a present of two hundred hawks.

King John, by this conquest of the clergy, threw such terror upon Llewelyn, that he sent his wife Joan to intercede with her father, the king of England, for a cessation of hostilities. This mission of Joan was successful ; Llewelyn had letters of safe conduct, did homage to John, promised him twenty thousand head of cattle, and forty horses, towards the expence of his expedition, and surrendered the inland countries, and the principality of Wales to the king of England, and to his heirs for ever.

By this surrender the title of prince became extinct ; the lands were all held as baronial possessions ; Wales was subdued, and king John returned into England with great triumph and pomp, after giving instructions to Foulke, Viscount of Cardiff, and the lords Maelgwn, and Rhys Fychan, to compel Rhys and Owen, and the sons of Gryffydd ab Rhys, to acknowledge the king of England for their sovereign, and to do him homage.

In conformity with these commands, Foulke, Maelgwn and Rhys proceeded to Cardigan, when the lords Rhys and Owen received a safe conduct to the English Court, came to London, made their submission to the king, and surrendered to him all the lands from the Dyfi to the Aeron.

In consequence of this surrender, Foulke fortified the castle of Aberystwyth, and placed a garrison there to defend it for the king : but Maelgwn and Rhys Fychan, jealous of this royal garrison, besieged and destroyed the fortified castle of Aberystwyth.

The lords Rhys and Owen, hearing of this violation of the king's peace, entered Isaeron, the country of Maelgwn ; and having slain a great number of men,

among whom was a distinguished youngster of the times, of the name of Bach Glás, they returned to their own dominions with great spoil and plunder.

A.D. 1211. Llewelyn, late prince, and now reduced to the baronial rank of lord of Gwynedd, being unaccustomed to a life of submission, assembled the Welsh lords Maelgwn ab Rhys, Madog ab Gryffydd Mairor, and Meredith ab Rotpert, made complaints of the oppressions of the English, and shewed the necessity of having a prince, or chief, of their own. These lords, sensible of the truth of this statement, swore fealty to Llewelyn, and uniting their forces, they took from the English all the castles in North Wales, excepting Ruddlan and Diganwy, and then laid siege to the castle of Mathrafael. King John informed of this conspiracy, raised the siege, and burnt the castle; and being called again into England on account of the turbulence of his nobility, and afterwards informed that Llewelyn laid waste the marches, he caused the hostages he had received from Llewelyn, to the number of twenty-eight, to be hanged at Nottingham; among whom were Howel, the son of Cadwgan, and Madog, the son of Maelgwn; and Robert Uspons, or Vipont, about the same time, caused Rhys, the son of Maelgwn, a promising youth of seventeen years of age, to be hanged at Shrewsbury.

The remains of this youth, from the etiquette of the times, were delivered to his father, and interred in the territory of Maelgwn. A stone in the garden wall of Llanvaughan, in the parish of Llanwenog, in the county of Cardigan, seems to be his sepulchral monument, with the Inscription—

T R E N E C A T V S  
H I C I A C I T F I L I V S  
M A E L A G N I.

Here lies the truncated, or slaughtered, son of Maelgwn.

Pope Innocent the Third wishing to distress the king of England, sent a nuncio into Wales, who absolved Llewelyn Gwenwynwyn and Maelgwn from their oaths of allegiance to King John, and commanded them under



the penalty of excommunication, to molest and annoy John as an open enemy to the church of God. This absolution of his Holiness was, however, of no service to the Welsh lords, for in a little while after, king John, by the persuasion of Pandulph, the Pope's legate, granted to his Holiness all his demands, and he received absolution from the hands of Pandulph.

Rhys, the son of Gryffydd ab Rhys, who had been dispossessed by his uncles of all his lands, applied for redress to the king of England, who immediately commanded Foulke, viscount of Cardiff, to take all Ystradtywy from Rhys Fychan, unless he would permit his nephews, Rhys and Owen, to enjoy the castle of Llanymddyfri, with its lands and privileges in peace; and Rhys Fychan having refused to deliver up the castle, the viscount Foulke raised an army and marched to Trallwng to join the forces which Rhys and Owen had collected in Brecknock, and with these troops took the castles of Dinefor and Llanymddyfri, and gave them to Rhys and Owen; and in a short time after, Rhys Fychan was taken at Carmarthen, and committed to the king's prison.

Llewelyn, in North Wales, ever discontented with the rank of a subject to which he had reduced himself, took the castles of Diganwy and Rhuddlan, and entering into a confederacy with the discontented barons against king John, took possession of Shrewsbury: he then marched into South Wales, took all the castles in the counties of Carmarthen and Cardigan, and then returned to North Wales, attended by the Welsh barons, Howel ab Gryffydd ab Cynan, Llewelyn ab Meredydd, Gwenwynwyn, of Powys, Meredith ab Rotpert, Maelgwn, and Rhys Fychan, Rhys and Owen, and Madog ab Gryffydd Maelor, lord of Bromfield.

A. D. 1216. In the next year Llewelyn again proceeded to Aberteifi, to compose some differences betwixt the Welsh lords, and to make an equitable distribution of South Wales to the satisfaction of all parties. By this arrangement Maelgwn had the hundreds of Pybidiog, Cemaes, and Emlyn, and Cilgeran Castle; young Rhys



had Hirfryn, Mallaen, Myddfey, and the castle of Llanymddyfry, and the hundreds of Gwynionydd, and Mabwyneon, in Cardiganshire; Owen had three hundreds in Cardigan, with the castles of Aberteifi, and Nant yr Arian; and Rhys Fychan had the castle of Dynevor, Cantref Mawr, Cantref Bychan, excepting Hirfryn and Myddfey, and the commots of Cidwely and Carmarthen.

The king of England having made his peace with the Pope, his Holiness now issued a bulla of excommunication against Llewelyn, of Wales, and all the English barons at war with king John, who was under the protection of the church of Rome.

This bulla had a great effect on the barons; Gwynwyn made his peace with the king, and Llewelyn took possession of Powys. Reynald de Bruce, the son-in-law of Llewelyn, also submitted to king John; but by this policy he gave offence to the confederate lords. Rhys and Owen invaded Built, and Llewelyn laid siege to Brecknock, and raising the siege for a hundred marks, he marched towards Gowar; but whilst in his encampment at Llanguke, Reynald de Bruce, who was married to his daughter, came to meet Llewelyn, made his submission, and was received into favor, and Llewelyn granted him the castle of Senghennydd. Llewelyn then proceeded to Dyfed to chastise the Flemings for adhering to the English interest, and encamped at Cefn Cynwarchon: in this place Iorwerth, the bishop of St. David's, and his clergy, interceded with Llewelyn for the Flemings, and obtained peace upon condition of swearing allegiance, and paying the charges of the expedition, and giving hostages.

On the departure of Llewelyn the Flemings were again in arms, and took the castle of Aberteifi. The Welsh lord, to revenge this act of perfidy, razed the castles of Aberteifi and Gwys, burnt the town of Haverfordwest, and laid waste the districts of Rhôs and Daugleddan.

A. D. 1221. The young Rhys, once prince of the South, being deprived of the castle of Aberteifi, placed

himself under the protection of William Marshal, earl of Pembroke. Llewelyn, in revenge of this desertion, took the castle of Aberystwyth; but the king sending for Llewelyn to Shrewsbury, made him restore the castle of Aberteifi to the young Rhys, who died soon after this adjustment of differences, and was buried at Ystrad Flur.

Llewelyn and the earl of Pembroke were now engaged in a feudal warfare: these lords fought a grand battle, near Carmarthen, on the west of the Towy, which was wasteful and indecisive.

The king summoned the parties to Ludlow, to enter into amicable terms; but Llewelyn continuing obstinate, king Henry espoused the cause of the earl, and invaded North Wales: this campaign has been represented as highly discreditable to the English army: Henry, however, returned with 3000*l.*, which is pretty evident that Llewelyn obtained his peace in barter for money.

A. D. 1230. The Welsh, at this time, received some quietness in the South by the decease of some of their feudal chiefs; viz. William Marshal, earl of Pembroke; Llewelyn, the son of Maelgwn, who died in North Wales, and was buried at Conway; and Maelgwn, the son of the lord Rhys, in South Wales, who was buried at Llanfighangel Ieroth, or Iorwerth, near the Teifi; or his monument has been brought there from Ystrad Flur.

His sepulchral Inscription is on the west end of the church—

H I C I A C I T  
V L G A G N U S  
R V S S E N O M A G I

Here lies Maelgwn, the son of the lord Rhys, which should be Russeni Magni.

Llewelyn and his confederates again repeat their habitual deeds of devastation and bloodshed; and the glory of the times was demolition and murder.

This fallen and savage chief destroyed Castell Coch, in Powys, and burnt the towns of Clun and Oswestry. The earl of Pembroke and Owen ab Gryffydd slew all who bore allegiance to the king, at St. David's; and

joining forces with Maelgwn ab Maelgwn, and Rhys Fychan, they took the castles of Caerdiff, Abergavenny, Pencelly, Blaenllyfny, and Bwlch-y-Ddinas, and put all the garrisons to the sword.

Rhys Fychan, who is called Rhys Grŵg, or the hoarse Rhys, died at Llandilo Fawr shortly after this campaign of desolation, and was buried at St. David's on the north side of the altar; and his monument, which is well preserved, represents the recumbent effigy of a man in armour, with his head reposed on a double cushion.

And Llewelyn, deserted by his confederates, who made their peace with the king, was at length, through the interference of his wife and clergy, obliged to submit himself to be the pitiful object of royal clemency.

A. D. 1237. Joan, the wife of Llewelyn, and daughter of king John, died in this interval of tranquillity, and was buried, pursuant to her own wishes, on the seashore, at Llanfaes, in the Isle of Anglesey, where Llewelyn, in veneration of her memory, founded a religious house for the order of mendicant friars.

The stone coffin in which Joan was placed, has been long emptied of her component dust, and used as a trough for watering cattle.

Llewelyn was now grown old, impotent from a palsy, and much disquieted by his son Gryffydd. To secure that peace which he had always disturbed, and that tranquillity which is so desirable in old age, and which he little merited, he prevailed on the bishops of Hereford and Chester to ratify his submission to king John, and his holding of his lands by grant from the king of England.

1240. And in a few years Llewelyn, who was born a prince, died a vassal, and was buried in the abbey of Conway. His coffin, at the dissolution of that monastery, was moved to the church of Llanrwst, where it still remains.



## CHAP. III.

*The History of the Welsh from the Death of Llewelyn ab Iorwerth, to the present Time.*

ON the death of Llewelyn ab Iorwerth, all the barons of Wales, and David ab Llewelyn among the number, attended on the king of England, at Gloucester, and did homage and fealty for their tenures in Wales.

These barons, replete with jealousy, and ever encroaching on each other, threw the principality into a state of civil dissention and anarchy. Gilbert Marshal took the castle of Aberteifi, and fortified it as his own possession. David ab Llewelyn detained his brother Gryffydd in custody, without any ostensible cause; and having refused to liberate him, at the request of the bishop of Bangor, that haughty priest excommunicated David, and prevailed on the Pope to ratify such excommunication, which was followed by the forfeiture of all David's lands and possessions.

King Henry the Third arriving at Gloucester summoned all the Welsh barons to appear and make homage. The barons of Wales, conscious of their dependence, as Edward, the eldest son of king Henry, was now entitled prince of Wales, waited on the king. Ralph, lord Mortimore, of Wigmore; Walter Clifford, Roger de Monte Alto, Maelgwn ab Maelgwn, Meredydd ab Rotpert, lord of Cydewen; Gryffydd ab Madawg, of Bromfield; Howel and Meredydd, the sons of Conan ab Owen; Gwynedd Gryffydd ab Gwenwynwyn, lord of Powys; Morgan ab Howel, lord of Ceri; Owen ab Howel; Meredydd ab Meredydd; Howel ab Cadwallon; and Cadwallon ab Howel, repeated their homage and fealty; and Senena waited on the king, as the representative of her husband, Gryffydd ab Llewelyn; and, finally, David ab Llewelyn came in,

and made a plenary submission. Gryffydd ab Llewelyn, and his son Llewelyn ab Gryffydd, were now delivered up to the king, and confined in the tower of London; and in a short time after, Gryffydd, attempting to escape, by letting himself down by a line, the cordage broke, and Gryffydd fell, and expired.

King Henry, wishing to conciliate the Welsh barons, granted to Gryffydd ab Gwenwynwyn all his estate in Powys, and to the sons of Cynan ab Owen Gwynedd, all their lands in Merioneth: these acts of justice gave offence to the other Barons, and, in consequence, Maelgwn Fychan forfeited the castle of Garthgrugyn; John de Mynoc, the castle of Built; and Roger Mortimer, the castle of Melienydd.

The king, in order to keep his Welsh barons under control, sent an army into Wales; and David ab Llewelyn, who was the most turbulent, entered into a fruitless negotiation with the Pope, and collected all the forces he was able, with the intention of carrying on hostilities against the earls of Clare and Hereford, John de Monmouth, Roger de Monte Alto, and others.

A. D. 1245. The Welsh and marchers engaged in a determined conflict near Montgomery, which ended in favor of the English; for the governor of that castle being the general of the marchers, drew the Welsh into an ambuscade, threw the troops into disorder, and put them to the sword. The English, however, suffered considerable loss, and among their slain was a valiant knight, of the name of Hubert Fitz Matthew.

The king, in hopes of restoring order in the principality, sent troops from Ireland to restore tranquillity in Anglesey, and manned the different castles in Wales with soldiers from England and Gascony. The Irish were unsuccessful, and driven out of Anglesey, and the English and Gascoigns were reduced to great extremities from the Cambrian mode of warfare, by cutting off retreats, and intercepting provisions.

1246. In the midst of this general confusion, David ab Llewelyn died, and was buried at Conway, and his possessions in Wales descended to Sir Ralph Mortimer,

in right of his wife Gladys, who was the legitimate daughter of Llewelyn ab Iorwerth: but notwithstanding the lawful right of Sir Ralph Mortimer, some of the barons set up for their princes Llewelyn and Owen Goch, the sons of Gryffydd, an illegitimate son of Llewelyn ab Iorwerth. To check this rebellion, the king sent an army into North Wales, to put Sir Ralph Mortimer in possession of the baronies of Snowdon and Aberffraw, and issued a commission to Nicholas de Miles, Meredydd ab Rhys Gryg, and Meredydd ab Owen ab Gryffydd, as justiciaries for South Wales, to deforce Maelgwn Fychan, of Cardigan; Howel ab Meredydd, of Glamorgan; and other barons, of all their lands and manorial rights. Meanwhile Sir Ralph died, and his baronies descended to his son, Sir Roger Mortimer.

The next year was remarkable for lamentable events; the bishops of St. Asaph and Bangor were reduced to the common rank of Christians, and had to beg their bread from door to door: the bishop of St. David's fell like a tree and died; and the bishop of Llandaff lost his sight, and, like the temporizing Watson, had no prospect of preferment.

A.D. 1248. Rhys Fychan, the son of Rhys Mechl, in the summer following, took the castle of Carreg Cynan, or the Rock on the river Swift, in the parish of Llandilo, in the county of Carmarthen, which had been some time before delivered up by his mother to the English authorities.

About the same time the remains of Gryffydd ab Llewelyn, who broke his neck in attempting to escape from the Tower of London, were delivered to the abbot of Conway, who bestowed upon them all the pomp and splendour of interment. It cannot, however, be supposed that Henry the Third conferred this favor upon the Welsh, but that the rebellious barons of the times made this parade, in order to instigate the disaffected, and to insult the government of England, by the cries and lamentations of the Welsh over a coffin, which contained something ponderous, that represented the body of a bastard of Llewelyn ab Iorwerth.



Llewelyn, Owen and David, who had dispossessed sir Roger Mortimer, now entered into a feudal war with each other, and which the English beheld with indifference. After the sacrificing of many lives, Llewelyn took his brothers prisoners, and committed them to close confinement.

Edward, prince of Wales, having visited the principality, and dealt out justice to the dissatisfaction of the Welsh, gave rise to a more extensive plan of rebellion. Llewelyn, assisted by Meredydd ab Rhys Gryg, and Meredydd ab Gryffydd, recovered from the English all the interior of North Wales, Merionydd, Cardigan, and Gwerthrynion; forced Rhys Fychan out of Built, and took possession of the baronies of Gryffydd ab Gwenwynwyn. Rhys Fychan thus deprived of his estates, was supported by an English army, which landed at Carmarthen, under the command of Stephen Bacon, and besieged the castle of Dinevor; but Llewelyn came to its relief, a sanguinary battle took place between the two armies, and the English were defeated, with the loss of two thousand slain, and several barons and knights taken prisoners.

Llewelyn, after this victory, laid waste all Dyfed, burnt the castles of Abercoran, Llanstephan, Maenclochog, and Narberth, and all the towns in his route, and returned to the North with great plunder and military reputation.

The arms of Llewelyn were then directed against the possessions of the earl of Chester, which he overran with fire and sword: and the next year, 1258, he advanced into South Wales; reconciled Rhys Gryg and Rhys Fychan; took possession of Cemaes and Rhôs; marched in a hostile manner through Glamorgan; and, on his returning towards North Wales, desolated all Bromfield, which was at the time the feudal possession of Gryffydd ab Madog Maelor.

The king of England sent his commands to Llewelyn to abstain from further hostilities; but this obstinate chief having a large army, and assisted by many disaffected barons, was bent upon further adventures. The

prince of Wales also advanced to the borders, for the purpose of restoring tranquillity in Wales; but the disturbances in England required his presence at home, and the rebellions in Wales were overlooked, as objects of minor consideration.

The lord James Audley, whose daughter was married to Gryffydd, lord of Bromfield, checked the inroads of the Welsh, by the assistance of some German cavalry; the English also cleared the marches of cattle, and left nothing for the Welsh to plunder; and the king and his nobles entering into terms of conciliation, the troops and means afforded by the malecontent lords were withdrawn; and Llewelyn, thus deprived of plunder, and deserted by his promoters, offered to make his submission, and to give the king four thousand marks; to the prince three hundred marks; and to the queen two hundred marks, for the damages he had committed. The king, however, refused these terms, as inadequate to the injuries sustained by his other liege subjects.

The bishop of Bangor was some time after requested by Llewelyn to treat with the king, and to offer sixteen thousand pounds for the damage done, on condition that the Welsh should have all causes tried and determined at Chester, and enjoy the laws and customs of their country; and this submissive proposal was also rejected by the king.

Llewelyn having no hopes of peace, was obliged to continue in arms; and, at the head of his troops, dispossessed sir Roger Mortimer of all Builth, besieged the castle of Melienydd, put the garrison to the sword, and took Howel ab Meyric, the governor, and his wife and children, prisoners: he then laid waste the earldom of Chester, and destroyed the castles of Diganwy and Diserth, which belonged to Edward, prince of Wales.

The civil war in Wales was now reduced into mere skirmishes; for Llewelyn lost many of his adherents. Owen ab Meiridydd, lord of Cydewen; and Meredydd ab Owen, of South Wales, died: David ab Gryffydd being released out of prison by Llewelyn, went over to the English; Gryffydd ab Gwenwynwyn took and de-



stroyed the castle of Mold; Grono ab Ednyfed Fychan died; and shortly after Gryffydd, lord of Bromfield, who was buried at Valle Crucis, or Llanegwest; and Llewelyn was glad to submit to the king, and to his own terms, at the castle of Montgomery.

A. D. 1272. The tranquillity of Wales was again disturbed by the death of King Henry the Third: for as Edward, prince of Wales, succeeded to the throne, they thought the principality was left at liberty to choose a chief; and never contemplated that Edward, by his advancement to the throne of England, still continued prince of Wales, as his second title, until the event of issue male. This misconception was favorable to the views of Llewelyn; and the absence of Edward, in the Holy Land, gave opportunity to dereliction, and induced numbers to rally to the standard of the Cambrian adventurer.

1274. On the return of Edward from the holy war, all the barons, and among the rest, Llewelyn, was summoned to attend the coronation of Edward, at Westminster; but Llewelyn refused to attend, under pretence of personal danger, and sent his excuse by the abbots of Ystrad Flur, and Conway, to the archbishops and bishops, then sitting in convocation at the Temple, in London.

King Edward admitting of no excuse, and highly offended at the non-submission of Llewelyn, proceeded to Chester; and Llewelyn continuing still obstinate, Edward formed his army into two divisions, or brigades; the one he led himself into North Wales, and fortified the castle of Rhuddlan; and the other led by Paganus de Camutiis, into South and West Wales, took possession of all the castles, and reduced the barons to submission, and to the performance of homage and fealty.

David, the brother of Llewelyn, had been already received into royal favor, had the earl of Derby's widow given in matrimony, and a grant of the castle of Denbigh, and its appurtenances.

At last Llewelyn was forced to succumb, and re-



ceived for his wife the lady Eleanor, daughter of the countess of Leicester.

A. D. 1281. In a few years Llewelyn and David were again in rebellion, and uniting their forces, besieged the castle of Hawarden, slew all who opposed them, and made prisoner of Roger Clifford, one of his Majesty's judges in North Wales : they then proceeded to besiege the castle of Rhuddlan ; but being informed the king was marching to raise the siege, they thought proper to retire.

Rhys ab Maelgwn, Gryffydd ab Meredydd ab Owen, and other barons in South Wales, took the castle of Aberystwyth. During these tumults, John Peckham, archbishop of Canterbury, endeavoured to persuade Llewelyn to a re-submission ; and finding his good offices of no avail, he excommunicated Llewelyn, and all his adherents.

King Edward, upon this, sent an army by sea into Anglesey, and restored order and subjection in that island. With the intention of transporting his troops from Anglesey to Bangor, he caused a chain of boats, covered with planks, to be formed over the Menai, at Moel-y-Don. This pontoon is said to have been so wide, that three score men might pass over abreast.

The army, consisting of English, Gascoigns, and Spaniards, was led by William Latimer, and Sir Lucas Thany, and could discover no signs of an enemy : but as soon as the tide came in, and overflowed the land on the Bangor end of the bridge, the Welsh descended most furiously from the mountains, and fell on the English troops, who suffered severely ; lost many distinguished soldiers, among whom were Sir Lucas Thany, Robert Clifford, sir Walter Lyndsey, two brothers of Robert Burnell, bishop of Bath, and others, to the number of thirteen knights.

The forces in South Wales were commanded by the earl of Gloucester and sir Edmund Mortimer. These generals defeated the Welsh in a well contested battle, at Llandilo Fawr, though not without the loss of William de Valence, the king's cousin german, and four knights.

Llewelyn was all the time in Cardiganshire, laying waste the lands of Rhys ab Meredydd, and others, who had seceded from the conspiracy, and avowed their submission and loyalty to king Edward ; but tired, at length, of this career of spoliation, detested by the plundered inhabitants, and deserted by his men, he retired, with a few followers, into Built, on the river Wye, where he had appointed a neighbouring grove to be the place of interview with some of the barons of the country. Whilst Llewelyn was in this place, waiting the arrival of the barons, John Gifford, and Edmund Mortimer, lords of the country, being informed of the intended interview, descended from the hills to pursue Llewelyn. The bridge over the Wye, called Pont Ifon, was so manfully defended by the few followers of Llewelyn, that Mortimer and his troops found it impracticable to force a passage : but Elias Walwyn, discovering that the river was fordable a little below the bridge, sent a detachment over, who attacked the Welsh on the rear, and forced them to abandon the bridge. Mortimer having thus obtained a passage for his troops, surrounded the wood ; and Llewelyn, in attempting to escape, and join his men, was run through the body by Adam Francton. The head of Llewelyn was then cut off, and sent to king Edward, at Conway, and then placed on the pinnacle of the Tower of London.

David ab Gryffydd, the brother of Llewelyn, was shortly afterwards delivered up by the Welsh, and tried and executed at Shrewsbury : and Rhys Fychan, of Ystrad Tywy, surrendered himself to the earl of Hereford, and was committed prisoner to the Tower of London.

By the execution and imprisonment of the rebellious barons, the principality was restored into tranquillity ; and to secure a continuance of good order, king Edward fortified the castle of Caernarfon, and several others.

A. D. 1284. The king of England conducted himself towards the Welsh by measures of sound policy : in 1281, he had appointed commissioners to visit the principal towns in Wales, and to make returns of the



laws, customs, and legal proceedings of the principality : he now enacted the *Statutum Walliæ*, which ordained the appointment of sheriffs, coroners, forms of writs, &c. &c. ; and by sending for his queen, Eleanor, who was then in the family way, and causing her to reside at the castle of Caernarvon, where she was delivered of a son, afterwards Edward the Second, he pacified the restless spirit of the Welsh, by giving them a native prince.

Howel Dda had, in his time, in imitation of Alfred, of England, divided Wales into counties and hundreds ; and the Norman settlers had subdivided these hundreds into commots ; for, according to lord Coke, "commot is equivalent to county, and signifies a great seignior, or lordship, and may include one or divers manors." *Co. Litt.* 5. Edward, in imitation of Alfred, Howel Dda, and the feudal lords, made a distribution of the principality into counties, hundreds, and commots ; and the commots were again subdivided into manors. By this chain of jurisdiction and dependence of tenure, the people, consisting of barons, freeholders, and vassals, were at the disposal of the king, and they were cemented to him by interest, and by looking up to their sovereign as to the source of favor and of justice.

The lords of the marches, or borders, had, by their first conquests of parts of Wales, been allowed *Jura Regalia*, in all cases, except treason, and had supreme courts : thus, the dependent barons had their subordinate courts, and the suitors might appeal from the court baron to the court of the feudal lord, which was held once a month, at the castle of the lord.

The supreme court was divided into two branches : equity, under the cognizance of the chancellor ; and revenue, or fees, subsidies, imposts, and disputes, respecting vassals, at the court of exchequer, under the presidency of the chamberlain : perhaps the distribution of business might have been otherwise ; that the chamberlain was the judge at law ; and the chamberlain, the custos of all grants, contracts, customs, and by-laws.



In the present distant age, the strict line of the departments of these ministers of justice is lost, and a discovery of them would be of no service to jurisprudence, as the rules of analogy in law are never construed from the practice of inferior courts, and it would be contrary to reason to draw inductions, *ab imo ad summum*.

The chamberlain, though his duties are rather stated in a humiliating manner in Fleta, was a judge of importance; he had the care of the establishment and revenue of the feudal lords, and was highly respected or dreaded by the knights, freeholders, and vassals.

There is at this time a sepulchral monument, used as a stile to enter the church-yard of St. Nicholas, in the county of Pembroke, with the following Inscription in Norman French, and Norman Latin—

TVNCCETACEVX  
SORDAARHICIA  
CIT.                   ✕

That is—"Be uncovered and silent—the Chamberlain lies here," which shews the obeisance and attention generally due to a person in his office.

King Edward, by sending judges through Wales, curtailed the jurisdiction of the feudal lords; and, by ordering his sheriffs to go the tourn, he opened a court for the freeholders in all cases, and for the vassals in criminal cases, and thus limited the influence of the barons.

Before the time of Edward, the principality, from the time of Roderic the Great, had been gavelized into three districts, and which king Edward subdivided into counties. The three ancient districts, or provinces, were Gwynedd, or the Snowy Hills; Powys, or the dominion of the Wy, or Wye; and Dyfed, the country to the south of the river Dyfi.

*Gwynedd*, or North Wales, was divided into four parts, *viz.*

1. *Môn*, a Mine, or Quarry; 2. *Arfon*, opposite Môn; 3. *Merionydd*, or the country of Meirion ab

Tibeon ab Cynedda; and 4. *Perfeddwlad*, or the Interior.

1. *Môn* contains three hundreds, (a) *Aberffraw*, or the Conflux of the Ffraw; (b) *Cemaes*, or *Cenmaes*, the Head-Land; and (c) *Rhôsyr*, the Heath Land.

(a) *Aberffraw* has the commots of *Llifon*, the flooded; and *Malldraeth*, the uninvasive Strand.

(b) *Cemaes* has the commots of *Talybolion*, or Heights of Paulinus; and *Twr Celyn*, or *Tîr Cyhelyn*.

(c) *Rhôsyr* has the commots of *Tindaethwy*, or the Castle on the Taethwy, or Travelling Water; and *Menai*, the Streight, or Narrow Water.

2. *Arfon* contains four hundred, (a) *Aber*, or the Conflux; (b) *Arfon*, or opposite *Môn*; (c) *Dunodig*, the Territory of Dunod ab Cynedda; and (d) *Llyn*, or *Lleyn*, the Lake of Cantref Gwaelod.

(a) *Aber* had three commots, *Llechwedd Uchaf*, or the Upper Declivity; *Llechwedd Isaf*, or the Lower Declivity; and *Nant Conwy*, or the Conway Brook.

(b) *Arfon* had two commots, *Uwch Gwyrfaï*, or above the River Gwrfai; and *Is Gwyrfaï*, or below the Gwrfai.

(c) *Dunodig* had two commots, *Ardudwy*, or *Ardur-ydwy*, on the River Dyryd; and *Yfionydd*, the Rivers.

(d) *Lleyn* had the commots *Cymmyt-Mayn*, or the narrow Commot; *Tinllayn*, or the Castle of *Lleyn*; and *Canologion*, the intermediate Men.

3. *Merionydd* contains two hundreds; (a) *Meirion*; and (b) *Penllyn*, or the Head of the Lake, called *Llyn Tegyd*. The learned bard, *Sion Tegyd*, is a native of this district.

(a) *Meirion* had three commots, *Talybont*, or above Bridge; *Pennal*, the Hind End; and *Ystu-Maner*, or the Manor of the *Ystwy*.

(b) *Penllyn* had three commots, *Uwchmeloch*, above Meloch; *Ismeloch*, below Meloch; and *Mignant*, Brook Side.

4. *Perfeddwlad* contained five hundreds; (a) *Rhy-foniog*, the Territory of *Rhyfaon ab Cynedda*; (b) *Ystrad*, upon the Stratum, or Roman Causeway; (c) *Rhøs*,

the Heath; (d) *Dyffryn Clwyd*, the Vale of the River Clwyd; and (e) *Tegengl*, or Englefield.

(a) Rhyfoniog had the commots of Uwchaled, above Aled; and Isaled, below Aled.

(b) Ystrad had the commots of Hiraethog, the long or extending Mountain; and Cynmeirch, the Lofty.

(c) Rhos had the commots of Uwchdulas, above the River Dulas; Isdulas, below Dulas; and Creuddyn, the Sanguinary.

(d) Dyffryn Clwyd had the commots of Coleigion, the Lands of Coel ab Cynedda; Llannerch and Dogfeilyn, the Land of Dogfel ab Cynedda.

(e) Tegengl had the commots of Cynsyllt, the Royal or Exchequer advance Land; Prestatyn, on the Sands; and Rhuddlan, the Liberty.

*Powys* was divided into *Powys Fadog*, from Madog, the son of Meredydd ab Bleddyn; and *Powys Gwenwynwyn* from Gwenwynwyn, the son of Owen Cyfeiliog.

*Powys Fadog* contained five hundreds; (a) *Y Barwn*, or the Barony; (b) *Y Rhiw*, or the Hill; (c) *Uchnant*, above the River Dee; (d) *Trefred*, the Demesne, or Homestead; and (e) *Rhaiadr*, from the River Rhaiadr, or Cataract.

(a) *Y Barwn* had three commots, Dinmael, the possession of Mael ab Cynedda; Edeyrnion, the territory of Edeyrn ab Cynedda; and Glyndyfrdwy, the Hills of the Dee.

(b) *Y Rhiw* had three commots, Ial, the Brow; Ystrad-Alun, the Road on the River Alun; and Caer-gwrle, the strong Fort.

(c) *Uwchnant* had three commots, Merffordd on the Marches; Maelor Gymraeg, or Broomfield; and Maelor Saesneg, the English Market.

(d) *Trefred* contained Croesfaen, the Stone Cross; Tref-y-Wain, or Chirke; Croesoswallt, Oswald's Cross, or Oswestry.

(e) *Rhaiadr* contained Mochnant Isrhaiadr, or the Promontory below Rhaiadr; Cynllaeth, early Milk; and Nanheudwy.



*Powys Wenwynwyn* consisted of ten hundreds; (a) *Y Fyrnwy*, the River; (b) *Cynan*; (c) *Llyswynaf*, the Palatine, (d) *Ystlyg*, the Curve; (e) *Cydwain*; (f) *Arwystly*, the Possessions of Arustel ab Cynedda; (g) *Maelienydd*, the Yellow Hills; (h) *Elfed*, the Storiny; (i) *Buallt*, ancient Grove; and (k) *Clawdd*, or the Dyke.

(a) *Y Fyrnwy*, contained three commots; *Mochnant uwch Rhaiadr*, the Promontory above Rhaiadr; *Mechain Iscoed*, the little Common Underwood; and *Llanerch Hudol*.

(b) *Cynan*, two commots, *Mawddwy*, the troubled Water, and *Cyfeiliog*.

(c) *Llyswynaf*, two commots, *Caereinion*, and *Mechain Uwch-Coed*, the little Commot Overwood.

(d) *Ystlyg*, three commots, *Deuddwr*, the two Rivers; *Corddwr*, the approaching Rivers or Isthmus; and *Ystrad Marchell*, or the Causeway of Marcellus.

(e) *Cydwain*, two commots, *Cynan*, and *Hafren*, the Severn.

(f) *Arwystly*, three commots, *Uwch-Coed*, Over-Wood; *Is-Coed*, Under-Wood; and *Gwrthrynton*, opposite the Hills.

(g) *Maelienydd*, three commots, *Ceri*, the cheek; *Rhiwalallt*, the Hill over Grove; and *Glyn Ieithon*, the Hill of Languages.

(h) *Elfed*, three commots; *Uwch-Mynydd*, Overhill; *Ismynydd*, Underhill; and *Llechddyfnog*, the Quarry.

(i) *Buallt*, three commots, *Dreulys*, the uncultivated *Swydd-y-Fam*, the Mother Commot; and *Isirfon*, below the River *Irfon*.

(k) *Clawdd* had three commots, *Dyffryn Teufediad*, the productive Vale; *Swyddwynogion*, the official Lands; and *Penwellt*, the better Promontory.

*Dyfed*, or South Wales, consisted of the districts of *Caeredigion*, the Territory of Caredig ab Cynedda; *Dyfed Proper*; *Caerfyrddin*, the great Fortress; *Morganwg*, the District of the White Sea; *Brycheinog*, or the Hilly; and *Gwent*, which formerly extended as far as the *Gwenwy*, or *Wenny* river.

*Caeredigion* was divided into four cantreds; (a) *Penwedig*, the bloody Head-Land; (b) *Canol*, the Middle; (c) *Castell*, or the Castle Hundred; and (d) *Swydd Hirwain*, or the long Mead.

(a) *Penwedig*, contained three commots, *Geneu'r Glyn*, the Entrance to the inferior Hills; *Creuddyn*, the Sanguinary; and *Perfedd*, the Interior.

(b) *Canol* had three *Mefenydd*, the Mountainous; *Anhunog*, the Unsheltered; and *Penarth*, the Source of the River *Arth*, or Bear.

(c) *Castell* had two commots, *Mabwynion*, the Lands of the Sons; and *Caerwedros*, the sanguinary Fort.

(d) *Hirwain*, two commots, *Gweinionydd*, the Meadowy; and *Is-Coed*, or Under-Wood.

*Dyfed Proper* was divided into six hundreds; (a) *Arberth*, on the boundary; (b) *Daugleddeu*, the two Swords, being the names of rivers; (c) *Y Coed*, the Woods; (d) *Penfro*, the Promontory; (e) *Rhôs*, the Heath; (f) *Pybidiog*, the Encampment; (g) *Cemaes*, the Head-Land; and (h) *Emlyn*, the narrow Hundred.

(a) *Arberth* had three commots, *Penrhyn*, the Summit; *Estrolef*, the Settlement of Strangers; and *Talacharn*, on the Bay.

(b) *Daugleddeu*, three commots, *Amgoed*, the Forest; *Pennant*, River Head; and *Iselre*, the low Promontory.

(c) *Y Coed*, two commots, *Llanhauaden* and *Castell Gwys*, or Wiston.

(d) *Penfro*, three commots, *Coed yr Haf*, Summer Wood; *Maenor Byrr*, the short Manor; and *Penfro*.

(e) *Rhôs*, three commots, *Hul-Ffordd*; *Hoel's Road*; *Castell Gwalchmai*, the Castle of *Gwalchmai*; and *Y Garn*, the rocky Hill.

(f) *Pybidiog*, three commots, *Mynwy*, In-Water; *Pencawr*, the Giant's Head; and *Pybidiog*.

(g) *Cemaes*, three commots; *Uwch-Nefer*, above the River *Nefer*; *Is-Nefer*, below the *Nefer*; and *Trefdraeth*, or Town, on the Strand.

(h) *Emlyn*, three commots, *Uwch-Euch*, above the River *Euch*; *Is-Euch*, below *Euch*; and *Lleffethr*, the Declivity.

*Caerfyrddin* was divided into four hundreds; (a) *Ffiniog*, the Boundary; (b) *Eginog*, Productive; (c) *Bychan*, Little; and (d) *Mawr*, the great Hundred.

(a) *Ffiniog* has three commots, *Hirfryn*, Long Hill, between *Nedd* and *Tawe*; *Derfedd*, Extremity; and *Is Cennen*, below the River *Cennen*, or *Swift*.

(b) *Eginog*, three commots, *Gwyr*, the encircled with Water; *Cydwell*, the Conflux of Rivers; and *Carnwyllion*, the monumental Tumulus, or funeral Heap of *Hwyllion*, or the Mariners; perhaps Danish or Norman Invaders.

(c) *Bychan*, three commots, *Mallaen*, Impregnable; *Mainor Deilo*, the Manor of *Llandilo*; and *Caeo*, or *Caewy*, inclosed by Rivers.

(d) *Mawr* has four commots, *Cethiniog*, severely Cold; *Elfed*, the Territory of the Son of *Elfyw*; *Elfed* also signifies Stormy; *Uchdryd*, the Lands of *Uchdryd ab Edwin ab Grono*; and *Wydigadaf*, or the Demesne on the *Tâf*, betwixt the rivers *Wydig* and *Tâf*.

*Morganwg* was divided into four hundreds; (a) *Glyn-Nedd*, the Glen of *Neath*; (b) *Pennythen*, the Heads of the Rivers; (c) *Brenhinol*, or Sovereign Hundred; and (d) *Gwentlwg*, situate in *Gwent*.

(a) *Glyn Nedd* has four commots, *Rhwng-Nedd*, between *Neath* and *Dulas*; *Afan*, between *Neath* and *Afan*; *Pen-y-Bont*, Bridge-End; and *Glynogwr*, or the Glen of the River *Ogwr*.

(b) *Penydd* has four commots; *Meisgyn*, Pasture Land; *Glynrhondda*, the Glen on the River *Rhondda*; *Talafan*, the Source of the *Afan*; and *Rhuthyn*.

(c) *Brenhinol*, four commots, *Cibwyr*, on the River *Cib*; *Senghenydd*, the Slang of Land; *Uwch-Caeth*, above *Caeth*; and *Is-Caeth*, below *Caeth*.

(d) *Gwentlwg*, two commots, *Yr Ardd Ganol*, the Central Garden; and *Eithaf Dylogion*, the most distant Landholders.

*Brycheiniog* was divided into three hundreds; (a) *Selyf*, the Hills of Prospect; (b) *Canol*, Central; and (c) *Mawr*, Great.

(a) *Selyf* has two commots; *Selyf Proper*; and



Trahaiarn, the lands of Trahaiarn Fychan, who was murdered by the Bruces, and other Norman lords, at Brecknock, in A. D. 1198.

(b) Canol, three commots, Talgarth, on the Garth; Ystradwy, the Causeway on the Wye; and Brwynllys.

(c) Cantref Mawr, has three commots, Tir Raulff; Llywel; and Cerrighywel.

Gwent was divided into three cantreds; (a) *Gwent Uwchcoed*; (b) *Iscoed*; and (c) *Cantref Côch*, or the Red Hundred.

(a) Gwent Uwchcoed, had five commots, Euas; Teirtref; Erging; Uchcoed; and Brynbiga.

(b) Gwent Iscoed, has four commots, Tref-y-Grug; Y Mynydd; Llefnydd; and Iscoed.

(c) Cantref Côch is the present Forest of Dean.

The royal grants of the forfeited lands, such as Denbigh, to Henry Lacy, earl of Lincoln; Ruthyn, to Reginald Grey, second son of John, lord Grey, of Wilton, &c., created in the Welsh barons a strong jealousy, which fermented into disaffection, and finally broke out by open rebellion.

A. D. 1289. Sir Rhys ab Meredydd, who had been very loyal to king Edward, and expected high preferment and extensive grants, was of the number of the disappointed: for some misconduct, he was cited to the king's court, by lord Pain Tiptost, warden of the king's castles; and by the lord Alan Pluncket, the king's steward in Wales, to which sir Rhys refused to comply; and in the full warmth of the moment, sir Rhys raised a body of troops, fell upon lord Pain Tiptost, sacrificed many lives, and plundered and burnt several towns belonging to the English. To prevent further destruction, the earl of Cornwall was ordered to go in pursuit of sir Rhys: the earl quickly overcame sir Rhys, dispersed his followers, and took his castle, but with considerable loss; for as the besiegers had undermined the castle, the walls fell, and crushed many of the assailants to death; among whom were lord Stafford, and the lord William de Monchency: and Robert Tiptost, lord deputy of Wales, in a short time

after, with a large army, defeated the Welsh, with the loss of four thousand men, and took sir Rhys prisoner, who was tried and executed at York.

The exigency of the English government, in carrying on war against France, made a subsidy from the people inevitable: this tax was very unpopular; the clergy refused to contribute, and the Welsh rose in arms, and hanged Roger de Pulesdon, and others, who collected the subsidy.

The men of West Wales elected Maelgwn Fychan for their general, and plundered all the estates occupied by the English, in the counties of Carmarthen and Pembroke. The men of Glamorgan chose one Morgan, for their leader, and expelled the earl of Gloucester from all his estates in Wales, which had formerly been the possessions of Morgan's ancestors: and the people of North Wales, under the command of Madoc, a relation of Llewelyn ab Gryffydd, massacred the English at a fair at Caernarfon, and defeated the English and Gascoigns at Denbigh, under the command of Edmund, earl of Lancaster; and Henry Lacy, earl of Lincoln.

King Edward, in consequence of these losses, proceeded to Wales to restore order, and to avenge himself of the death of Roger de Pulesdon; but in his marches, his carriages, with provisions, were intercepted by the Welsh, and he was reduced into extremities: the Welsh were also very expert in receiving the cavalry of the English upon their spears, and hence their masses became impenetrable: but the earl of Warwick advancing in a mixed line of horsemen and cross-bowmen, some of the spearmen fell by the arrows of the bowmen, and the cavalry were then able to break in, and bear down the remainder, with great slaughter.

After this victory, the king ordered all the forests in North Wales to be cut down, and built the castle of Beaumaris, and fortified others, to keep the people of the North in quietness and subjection.

Madoc, after these reverses, made his submission to the king at Oswetry, who received him into favor, on condition that he should pursue Morgan, the leader

of the men of Glamorgan, and bring him in a prisoner. The success of this undertaking of Madoc is uncertain: it is well known that he advanced into Glamorgan, and was buried on the mountain above Margam, in that county. His sepulchral Inscription is—

BODAOC HIC IACIT  
FILIVS CATO TISIRNI  
PRONEPOS E TERRA  
VENEDOCIA.

Here lies Madoc ab Cedydd ab Sern, of North Wales.

A. D. 1301. The insurrection in Wales being again quelled, prince Edward came to Chester, to receive the services of homage from sir Gryffydd Llwyd ab Rhys ab Gryffydd ab Ednyfed Fychan, who had received the honor of knighthood of king Edward the First, at Rhuddlan, on his bringing him the news of the queen's safe delivery of a son at Caernarfon castle; Henry, earl of Lancaster, for Monmouth; Reginald Grey, for Ruthyn; Foulke Fitzwarren, for his lands; lord William Martyn, for Cemaes; Roger Mortimer, for his lands; Henry Lacy, earl of Lincoln, for Rhôs and Rhyfoniog; Gryffydd, lord of Pwll, for Powys; Robert, lord Montalt; Tudor ab Grono, of Anglesey; Madoc ab Tudor, archdeacon of Anglesey; Eineon ab Howel, of Caernarfon; Tudor ab Gryffydd, Llewelyn ab Ednyfed, Gryffydd Fychan ab Gryffydd ab Iorwerth, Madoc Fychan, of Englefield; Llewelyn, bishop of St. Asaph; Richard de Pulesdon, Gryffydd ab Tudor, Ithel ab Bleddyn, and Ithel Fychan, and many others, for their lands.

At Rhuddlan, the prince received the homage of Richard de Sutton, baron of Malpas.

At Conway, he received the homage of Lewis de Felton, for his lands in English Maelor; of Eineon, bishop of Bangor; and of David, abbot of Mynan.

John, earl Warren, did homage for the lordships of Bromfield and Yale, and his lands in Hope-Dale, at London, in Ely-Place, in the chapel of the lord John de Kirkby, sometime bishop of Ely; and some time afterwards, Edmund Mortimer did homage for his lands, in Ceri and Cydewen.



Notwithstanding this attachment of the barons, sir Gryffydd Llwyd, in a few years after, became so dissatisfied with the oppressive conduct of sir Roger Mortimer, judge of North Wales, in his partial administration of justice, that sir Gryffydd broke out into open rebellion against the English; and in order to carry his plan of national independence into effect, negotiated with sir Edward Bruce, brother to the king of Scotland, and who had lately conquered Ireland, for the assistance of troops. This negotiation came to nothing; Bruce sent no auxiliaries; sir Gryffydd, with what forces he was enabled to raise, overran all North Wales, and plundered the marches; and then engaging with an English detachment, the Welsh were defeated and dispersed, and sir Gryffydd was taken prisoner.

The principality being subjected to the English laws; its general history, from the time of Llewelyn ab Iorwerth, is necessarily included in the history of England. There are, however, some events which merit particular observation.

The title of prince of Wales became illustrious in the annals of Europe, in the person of Edward, son of Edward the Third, and known by the epithet of Black Prince, from the colour of his armour.

A. D. 1346. This promising general, at the age of sixteen, distinguished himself at the battle of Cressy: having, with his own hand, killed John, king of Bohemia, in this action; he took the plume of feathers from the head of king John, and placed it on his own: the princes of Wales have, ever since that battle, worn a plume of three ostrich feathers, with the German motto, ICH DIEN, or, I SERVE.

After the death of the Black Prince, a survey was taken of Wales, in order to assign the dower to his widow, when the revenues of Wales were ascertained to be £468. 18s. 5d.

In the reign of Henry the Fourth, a prominent character of the name of Owen Glyndwr, so called from his patrimony, Glyndyfrdwy, rose in arms, with the intent of restoring the independence of Wales. This Owen was the son of Gryffydd Fychan, and descended

from a younger son of Gryffydd ab Madoc, lord of Bromfield : he had received a liberal education ; was a member of one of the Inns of Court, and called to the degree of barrister at law ; and was one of the esquires of king Richard the Second. The appointment of scutifer required the continual attendance of Owen, and hence he was always in action ; served in Ireland and North Wales, and attended the king in adversity, when deserted by his troops, and taken refuge in Anglesey.

On the removal of Richard from the throne, and the crowning of Henry the Fourth, Owen had no interest at Court ; but, on the contrary, as a partizan of Richard the Second, he was pointed out as an object of persecution, and of royal hatred.

There happened to be a misunderstanding betwixt Owen and the lord Grey, about extent of territories, as their estates were adjoining ; and a piece of common land was the cause of contention.

As long as Richard reigned, the claim of Owen was protected by his influence at court ; but on the deposal of Richard, king Henry issued a summons by the lord Grey, for Owen to attend the king to Scotland. The summons was intentionally detained by lord Grey, and not delivered to Owen until after the departure of his majesty : and the non-attendance of Owen so offended the king, that he confiscated his estates. This underhanded proceeding threw Owen into the alternative : he re-entered on his lands, raised troops of the most desperate characters, burnt Rhuthyn, and claimed the principality of Wales : he then marched to the hills of Plynllymmon, and lived by plundering the country.

The Flemings, in Cardigan and Pembroke, mustered a force of about fifteen hundred men, and marched against him, with the full confidence of their being able to defeat his followers, and make him their prisoner. The forces surrounded him at a place called Mynydd-Hyddgant, when Owen and his followers cut their way through the Flemings, and put to the sword two hundred of their assailants.

The good fortune of Owen was now evident ; his

standard was daily crowded by additional troops ; and, in a battle with lord Grey, he gained a complete victory ; took that nobleman prisoner, and insisted upon receiving ten thousand marks for his ransom. Lord Grey was glad to agree to terms, and was obliged to sell his manor of Hartley, in Kent, to discharge the demand, and to marry Owen's daughter.

His next victory was over Edmund Mortimer, earl of March, at Bryn Glâs, near Pilleth, in Radnorshire, when the earl was taken prisoner ; they afterwards joined their forces, as the earl had some right to the crown of England, from his being next in blood to king Richard the Second, who was still living.

He then marched through the counties of Glamorgan and Monmouth, and burnt the towns of Cardiff and Abergavenny : and though the king proceeded into Wales to chastise the Welsh for their presumption, such was the good fortune of Owen, that king Henry could not bear the severity of the season, and returned into England ; and Glyndwr summoned a parliament at Machynlleth, and was in that assembly crowned prince of Wales.

Owen, and the earl of March, were now joined by the earl of Worcester ; and his brother, the earl of Northumberland, and the valiant lord Percy. These parties, by an indenture tripartite, executed by their deputies, at the house of the archdeacon of Bangor, entered into a treaty of triple alliance, to partition the realm. By this dismemberment, all the lands betwixt the Severn and the Trent, southward, were apportioned to the earl of March ; all Wales, and the lands beyond the Severn, westward, to Glyndwr ; and all the lands north of the Trent, to the lord Percy.

A. D. 1403. To enforce the purport of this treaty, the lord Percy, surnamed Hotspur, marched with his army to Shrewsbury, against the king of England. Hotspur, at this place, was attacked by the English before Owen and the earl were able to join him ; his troops were defeated, and Percy fell in battle. The earl of Northumberland was, at the time, advancing into



England with another army ; but meeting with the king at York, and, perhaps, dissatisfied with the negligence of his allies, in not having effected a junction of forces with Percy, he laid down his arms, and dismissed his troops.

A. D. 1404. Owen having raised himself to the high order of prince, sent his chancellor, Gryffydd Young, doctor of laws ; and John Hanmer, to Paris, to conclude a league, offensive and defensive, between him and Charles the Sixth, king of France, against Henry of Lancaster, and his adherents. The letters of credence were delivered at Dolgellau, on the 10th of April, 1404, and in the fourth year of his government ; and the treaty was signed at Paris on the 14th of July following.

In the same year, Owen defeated the English at Craig-y-Dorth, near Monmouth, and took the castles of Harlech, and Aberystwyth.

The affairs of Glendwr then fell into reverses : his son, Gryffydd, was sent with an army into Brecknockshire ; but in the battle of Mynydd-Pwllmelyn, the Welsh were defeated, with the loss of fifteen hundred men, and Gryffydd was taken prisoner.

Charles the Sixth, pursuant to his treaty, sent an army to Pembrokeshire, under the command of Hugueville : this general invested Haverfordwest ; but finding the castle at that time guarded by the earl of Arundel impenetrable, he raised the siege, laid waste the country, and joined his forces with Owen, at Tenby : these joint forces took the town of Carmarthen, and passed through South Wales, as far as Worcester, where they were met by the English : the two armies near this city continued for some time inactive, and in mutual dread ; for, in the sequel, the English retired, and the French allies marched into South Wales, and disembarked for the continent.

The character of Owen Glyndwr was replete with duplicity, and his motives for entering into alliance were to divert the English from himself, and to sacrifice his friends : he had been perfidious towards earl

Percy, and he was late in effecting his junction with the French forces. This insincerity exposed him to the desertion of his allies and friends; and he was by degrees abandoned by his troops, and died in secret retirement in 1415.

The rebellion of sir Owen Glyndwr, and the Welsh barons, brought on the Welsh very severe enactments in the reign of Henry the Fourth; and, among others, they were made incapable of purchasing lands, of occupying any castle or place of strength; of being returned to parliament; and of filling the offices of justice, chamberlain, sheriff, or any place of trust. They were also forbidden to marry Englishwomen, and to give their children learning, or trade.

Henry the Fifth, of Monmouth, was less severe, and experienced the fidelity and good services of the Welsh at the battle of Agincourt, which happened on the 25th of October 1415.

When the king was informed the French were advancing, he sent captain David Gam, or squint eyed, who was the son of Llewelyn ab Howel Vaughan, of Brecknock, by Maud, daughter of Ifan ab Rhys ab Ifor, of Eluel, to reconnoitre the enemy. This officer found the French to be twice the number of the English; but the brave Gam, not daunted at the numerical difference, on being questioned by king Henry, made answer, "Please my Liege, they are enough to be killed, enough to run away, and enough to be taken prisoner." The person of the king was, in the same battle, exposed to danger, when captain Gam, with his accustomed gallantry, charged the enemy at the head of his brave men of Brecknock, drove back the French, and delivered his sovereign. In this encounter, Gam, and his son-in-law, Roger Vaughan; and his kinsman, Walter Llwyd, of Brecknock, were mortally wounded. The generous monarch conferred the military honour of knighthood on all the three, and they died in the field of battle.

A. D. 1429. The condition of the Welsh, in the reign of Henry the Sixth, is pretty clear, from the following conveyance —

"I, Ednyfed Fychan ab Ednyfed, do hereby give,

grant, and confirm my free tenements of Rhandir Gadog, &c. ; and my free tenements of Porthamel, &c. ; and my seven natives, *viz.*—Howel ab Dafydd Dew, Matthew ab Dafydd Dew, Evan ab Evan Ddu, Llewelyn ab Dafydd Dew, Dafydd ab Matto ab Dafydd Dew, Howel ab Matto ab Dafydd, and Llewelyn ab Efan Goch, with all their progeny, born, and to be born; and with all their goods, chattels, &c., to William ab Gryffydd ab Gwilym, esq., to have and to hold the said free tenements, &c., and the said natives, &c., to the said William ab Gryffydd ab Gwilym, his heirs, and assigns, for ever.

Given at Rhandir Gadog, on the 20th day of June, in the 27th year of Henry the Sixth."

A. D. 1485. The next memorable event in Wales, was the landing at Dale, in Pembrokeshire, of the earl of Richmond, afterwards Henry the Seventh, with an army from France of two thousand men.

The earl, being a grandson of Owen Tudor, and having been born at Pembroke, was received by the Welsh as a countryman, and a favorite. In his march through Cardigan, Henry slept one night at Llwyn-Dafydd, in the parish of Llandyssilio Gogo, the seat of Dafydd ab Ifan, and presented his host with a drinking horn, richly mounted on a silver stand, which afterwards came into the possession of Richard, earl of Carbery, and is to be still seen at Golden Grove, in Carmarthenshire, one of the seats of lord Cawdor.

The horn was the usual drinking cup of the Danes and Normans, and by them introduced into Wales. The Welsh called their horn, *Hir-las*, or the Long-blue : it was a section of the horn of a bullock, or calf, and bottomless. The person pledged held his fourth finger under the horn, whilst the wine, ale, or mead-bearer filled; then drank the contents, and blowing through the horn, at the narrow end, shewed all was gone, and passed on the *hir-las* to the next guest. A *hir-las*, made in the time of Elizabeth, is to be seen at the seat of lord Penrhyn, in Caernarvonshire, whose house occupies the site of the ancient residence of



Roderic Molwynog, who flourished in 720. The diameter of the drinking end of this *Hir-las* is two inches and a half; the diameter of the finger and blowing end, five-eighths of an inch; and the contents about half-a-pint.

The earl, in his journey through Wales, was joined by sir Rhys ab Thomas, Stanley lord of Bromfield, and other barons; and with these forces, advanced to meet the enemy. The cause of contest was decided in the battle of Bosworth, near Leicester, when Richard the Third was slain, and the earl of Richmond was saluted king by the whole army; and assumed the title of Henry the Seventh. This good fortune of Henry depended entirely upon the attachment of the Welsh, and his own good policy.

Upon his landing at Dale, he raised the standard of a red dragon, displayed upon green and white silk: it was the insignia of *Uthyr*, the *draco insuleris*: it was worn by the valiant Arthur on his helmet; and this happy incident of Henry flattered the Welsh, and roused them to arms, from the recollection of ancient valour, and national glory.

The same standard was carried at the battle of Bosworth, where sir William Brandon, the bearer, fell in a personal contest with king Richard. On this accident, the earl of Richmond, with great judgment and propriety, gave the standard to a distinguished Cambrian, of the name of Rhys ab Meredydd, of Hiraethog, whose tomb is still to be seen at Yspuddy Ifan, in the county of Denbigh.

Sir Rhys ab Thomas, who was the prime support of Henry, was buried in the priory, at Carmarthen; and his tomb, on the dissolution of religious houses, was removed to St. Peter's church, in that town.

The effigies of sir Rhys and his lady shew the costume of the times. Sir Rhys wears his hair flowing in ringlets over his shoulders; a ringed iron collar round his neck; a breast-plate, on which his arms are painted; a sword and dagger; his arms and legs cased in armour; and over all, a mantle, with the collar falling

back, and his arms painted in a garter on the left shoulder. The lady of sir Rhys wears a cap nearly square, a necklace, a short gown, shewing the petticoat below, and tied round the waist by a gold cord, with suspended tassels; and over all she wears a long robe, with large sleeves.

King Henry, sensible of the important services rendered to him by the Welsh, reformed the oppressive laws that his predecessors had enacted against them, ordained the impartial administration of justice, and repealed the obnoxious laws which placed Welshmen under disqualification of offices; and, in order to preserve peace, and to improve the government of the principality, sent his son, prince Arthur, into Wales, attended by Dr. William Smith, afterwards bishop of Lincoln, as president of his council; sir Richard Pool, chamberlain; and sir Henry Vernon, sir Richard Crofts, sir David Philip, sir William Udal, sir Thomas Englefield, sir Peter Newton, and others, as his council and ministers of state.

The prince had not remained long at Ludlow before he fell indisposed, died, and was buried at Worcester.

A. D. 1504 In some months after, finding the princess of Wales, who was Katherine, the infanta of Spain, and consort of Arthur, was not *encient*, Henry, duke of York, was created prince of Wales.

The king, sometime afterwards, finding the rank of his grandfather, Owen Tudor, was called in question, directed a commission to the abbot of Llan Egwest; Dr. Owen Pool, canon of Hereford; and John King, herald at arms, to make inquisition respecting the pedigree of Owen. These commissioners, assisted by sir John Leyaf, Guttyn Owen, bard; Gryffydd ab Llewelyn ab Ifan Fychan, and others, collected the genealogy of Owen Tudor; and by their return, shewed that Owen ab Meredydd ab Tudor was lineally descended by issue male, saving one woman, from Brutus, in one hundred degrees; from Vortigern, in thirty degrees; from Beli Mawr, in forty degrees; from Coel Codebog, in thirty-one degrees; from Roderic the

Great, in seventeen degrees; and from king John, of England, in seven degrees; and the commissioners and their assistants undersigned the return by the following attestation:—

“Guttin Owain, Gryffydd ab Llewelyn ab Ifan Fychan, Madoc ab Llewelyn ab Howel, Robert ab Howel ab Thomas, John King, and others, at the king's costs and charges; the abbot of Llan Egwest, and Dr. Owen Pool, canon of Hereford, overseers:—Abstracted out of the old Chronicles of Wales, by sir John Leyaf, priest.”

Henry the Eighth pursued the line of policy chalked out by his illustrious father, respecting the principality of Wales. The casual disturbances arose from local incidents on the marches or borders of the country, where the line of property and jurisdiction was the cause of misunderstanding and contention. To remove mutual depredations, and their hostile consequences, Henry, by two acts of parliament, the one passed in the 27th, and the other in the 35th year of his reign, made a plenary incorporation of Wales, and placed the English and Welsh under the same laws, and in the enjoyment of the same liberties.

From these enactments of Henry the Eighth, the history of Wales is included in the history of the empire; and the peculiarity of the Welsh consists in their language, manners, and character: the language of the principality is so interesting, as the provincial remains of the ancient British, that it will require investigation in a future chapter in this work.

The manners and customs of the Welsh are ancient, and not affected from novelty. The dress of the higher order is like the English: but the Welsh peasant vests himself from economy; for the cloth and flannel he wears have been spun by his own family, and, in general, from materials of his own growth: the costume from these homely manufactures is visible in the clothes of the milkmen, and gardening girls, in the streets, and vicinity of London.

The people of the principality are clean and indus-



trious : there is, however, in the nature of a Welshman, such a hurriness of manner, and want of method, that he does nothing well ; for his mind is over anxious, diverted from one labour to another, and hence every thing is incomplete, and leaves the appearance of confusion and negligence.

The amusements of the natives have, of late years, been less various, from an assumed policy of government ; that the peace of the empire depends on the discontinuance of public sports and pastimes : the game laws, which give to certain persons a property in the birds of the air, and require a qualification for diversions of the field ; the inclosure acts, which have deprived the people of places for athletic exercises, and the severity of the bishops in shutting the public out of the church-yards, have thrown over the mind of the peasant a gloominess that will produce malevolence, and terminate in the transgression of law.

The common exercises of the Welsh are running, leaping, swimming, wrestling, throwing the bar, dancing, hunting, fishing, and playing at fives against the church or tower : and they constitute the joy of youth, and the admiration of old age.

The convivial amusements are singing and versification. In these favorite exercises the performers are of humble merit ; the singing is mere roar and squeak ; and the poetical effusions are nonsense, vested in the rags of language ; and always slanderous, because the mind of the bard is not fertile in the production of topics.

The Welsh character is the echo of natural feeling, and acts from instantancous motives : it has more of fortitude and charity, virtues which emanate directly from the heart, than of prudence and temperance, which are the creatures of habit, and selections of the mind : its main object is to answer the purpose of human being, by self-preservation and purity of conduct ; for the Welshman never commits suicide, nor does he ever fall a victim to deviations of affection : in hospitality he looks at the exigence of the moment, and makes no enquiry into the character of the person, whether he

be a villain or a vagabond, an outlaw or a spendthrift; and, in the distribution of charity, he never throws his guinea into the printed list of subscriptions, but puts his mite privately into the hand of indigence.

The Welshman, from his isolated course of life, is not a model of prudence, because his inexperience in the wiles of mankind affords no data for induction; nor is he an example of temperance, for the limited extent of his means, and the simplicity of his mode of living, debar him from the enjoyment of luxuries, and from devotions to excess.

The general pursuit of the Welsh is agriculture; but without approximation to excellence; for the cattle are subjected to privations, and the soil to ingratitude.

Trade and commerce are carried on with great spirit in the wealthier counties of Glamorgan, Carmarthen, Pembroke, and Anglesey: but in the inland and poorer parts, the country gentleman is above bringing his sons up to business, and makes pride of necessity, because he has not the means of advancing them a capital.

The fine arts are strangers to the principality; and the Welshman seldom professes the buskin, or the use of the mallet, the graver, or the chisel: but although deficient in taste, he excels in duties and in intellect: no part of the empire, of the like amount of population, has produced so many soldiers, sailors, professional men, and writers on every topic of literature and science. The battle of Maida was a Cambrian labour: the most distinguished officers at Waterloo, where all fought, and some fell, were the sons of Wales: the English navy has always more than a proportionate number of Welsh admirals and captains: the mitre, at all times, graces the head of a Cambrian: in medicine the names of the Ancient Britons are always on the rolls of the college of physicians: in jurisprudence Wales has always produced more than her proportion of talent: and in literature and science the list of worthies would run through the alphabet: but as the enumeration would be tedious, the adduction of one name will justify the assertion of more than proportionate talent, and that name is Abraham Rees.

## CHAP. IV.

*History of Christianity among the Ancient Britons,  
or Welsh.*

THE Christian Religion is said to have been introduced into Britain by Joseph of Arimathea; but this is a groundless tradition, for Arimathea is a transposition of Mariathea; and it was Joseph, the husband of the holy Mary, that went to Pilate, and begged the body of Jesus; and he was the only person entitled; for the bodies of criminals were given by the Romans to the nearest relatives of the sufferers.

There is another tradition current in church history, that Lleirwg, or Lucius, king of the Silures, applied by letter to Pope Eleutherius for the assistance of Christian missionaries; and which letter is still extant; and that Eleutherius, in compliance to this request, sent Dyfan, Fagan, Medway, and Elvan, to preach to the Ancient Britons the gospel of peace; that Lleirwg, or Lucius, exerted himself in the cause, by erecting the first Christian church at Llandaf: and the names of the missionaries have been immortalized by places of worship, dedicated to them as protecting saints, in various parts of Wales: "but this epistle of Lucius is liable to suspicion; and our later English historians affirm, upon many reasons, that it is spurious; first, because it bears date in the year of Christ, 159, whereas Eleutherius was not Pope before A. D. 1030; secondly, because many of the words favor of the Norman Latinity, and the English law; and that the scriptures are quoted in it, according to St. Jerome's translation, who flourished about two hundred years after Eleutherius; thirdly, because neither Geoffrey, of Monmouth; nor any other of our ancient historians, take any notice of it. There are besides several presumptions that help to destroy the



credit of the epistle ; such as, that the Pope speaks to Lucius in the plural, *Vos estis Vicarius Dei*, which manner was introduced by some of the later princes ; that the style of the Roman language in those days did not allow of the Pope's expression—*Se leges Cæsaris posse semper reprobare* ; that the words *Protectione*, and *Pace*, are not of Roman, but of modern English stamp ; and, that in the ancient copies of the Conqueror's laws, this epistle is not to be found."—*Duck De Usu*, p. 12.

The true history seems to be, that the principles of Christianity were imported from Alexandria into Britain, about the middle of the third century, and in the reign of Coel Godebrog, the grandfather of Constantine the Great. It is presumed, that the adventures and doctrines of Jesus Christ, as topics of literature, were composed under various titles, in different languages, and finally rendered into Greek, at Alexandria, the asylum of Grecian philosophy and Asiatic learning—Under various titles ; such as, *Memoirs of the Apostles*, as quoted by Justin Martyr ; a great number of *Gospels*, *Diatesseron* ; *Omologumena*, &c. In different languages, for the twelve apostles consisted of Gallileans, who spoke a kind of Asiatic Gallic ; Roman publicans, who spoke Latin ; Simon Zelotes, a Canaanite, or Phœnician ; and Judas Iscariot, the only Jew of the twelve, and whose oral language was the Syriac. These adventures and doctrines soon fell into the hands of the Eclectic Philosophers, at Alexandria : for, it was a custom in Egypt to seize all books imported into that country. The books so seized were transcribed by copyists ; the copies were delivered to the proprietors, and the originals were deposited in the Alexandrian library.

It may be remarked, in transitu, that these officious transcribers sometimes prefixed, affixed, and interpolated : thus, when the Komesh of Moses was transcribed, the copy returned had the cosmology of the Egyptians prefixed, which forms the first four chapters of Genesis ; whereas, the *Mikra*, and the *Targumim*,

in ancient times, commenced with the present fifth chapter of that roll, or volumen.

From this grand magazine of erudition, at Alexandria, the principles of Christianity were imported by the traders to Cassiterides; the ancient Britons embraced them; and Godebog, king of Britain, was called Coel, the Believer; and is distinguished in history by the name of Coel Godebog. This conclusion stands supported by an argument, *per se*; for it is certain that Christianity, in its early ages, was distinguished into Asiatic and Alexandrine doctrines. The Asiatic was composed of the ceremonial, the ritual, and the marvellous; and formed a species of religious drama; the Alexandrine was the creed of mathematicians and logicians: it consisted in the worshiping of the Deity, and in practising the pure morality of the Christian code.

The Druids, who were of a philosophic turn of mind, and worshippers of the sun, could never adopt the polytheism of the ancient Romans, but received with avidity the Alexandrine principles; and the Christian church was established in Britain on liberal principles, and continued for centuries independent from any continental jurisdiction.

The blessings of Christianity, thus countenanced by philosophy, and protected by royalty, were so obvious in the lives and conduct of the Britons, that Constantine, the son of Constantius Chlorus and Helena, and grandson of Coel Godebog, made it his first labour, on his accession to the empire, to persuade the senate and people of Rome to embrace the Christian faith: he promulgated several laws respecting Christianity, which are still extant in the *Codex Justiniana*; and he had the credit of making the religion of the Britons to be the future established religion of the Roman empire.

In Britain, the Druids, who were more of the juridical than the sacerdotal character at that time, and inculcated Christianity upon the basis of justice and piety, had ample opportunity in their decisions of right, to deliver moral maxims conducive to the leading of a good and

happy life, without incurring the displeasure of the Romans, nor having to contend with any superstition or prejudice in the people : and the order and profession of the Druids gave weight to what they had the inclination to dictate : for the bench is authoritative in earnest, and its *dicta* always positive ; whilst the pulpit begs attention, endeavours to persuade ; and, at most, can only recommend.

This system of rational Christianity continued in Britain for some centuries. Meanwhile, the Asiatic Christians, who officiated Paganism in the name of Jesus, and continued to worship the three Jupiters under new names, had the address to procure edicts of Gratian, Valentinian, and Theodosius, constituting their tenets to be those of the church militant of Rome. These edicts continued the priests in the plenitude of ancient authority : for their holy tenets and holy characters were not to be questioned.

The translating of the *Mikra*, Lessons of the Jews, or Old Testament, into Latin, which developed the ample provisions made for the priests under the Mosaic Dispensation (when the proprietors of land paid no rent, but occupied allotments), encouraged the Roman priests in an authorized claim of professional remuneration ; and the minister of religion, who formerly held a staff in his hand, with a piece of stick across it, to draw towards him for his own support the entrails of the victim, now converted his staff into a shepherd's crook, to catch the sheep, and take to himself the whole of the animal.

The church of Rome thus armed two-fold, with powers to dictate, and to take, made it her first labour to give universality to her religious creed. The island of Britain offered a desirable opportunity for a controversial mission ; for the ancient Britons derived their creed from the gospels of Christ, and not from the edicts of emperors ; and were strangers to the Christiano Paganism of Rome. Wales had, besides, produced a man of talent, of the name of Morgan, or Pelagius, who was one of the most popular leaders of



the British church. The trinitarians sent missionaries to oppose his doctrine; and to establish schools in different parts of Wales, for the training of ministers in Roman orthodoxy. The knowledge taught in these seminaries was all triadic, and founded on the following tenet:—

“There are three things, and there is not any thing without them: God, the Father Almighty; God the Son, All-merciful; and God the Holy Spirit, All-abundant.”

This triad is not only trinitarian, but conveys also a notion of Pantheonism. Soundness of sense, however, is out of consideration, when opinions are imposed on the mind under imperial authority: the doctrines of Garmon became prevalent; the ancient Britons deserted the gospels, and looked for salvation in the edicts *De Summa Trinitate*: and whatever they ventured to speak, write, or perform, was all triadic; they even sat down at table by threes, in honor of the Trinity.

The historical Triads give us the following trivial and dateless relation of events:—

“The first of the three chieftains, who established the colony of Britain, was Hu the Mighty, who came with the original settlers from the Summer Country, which is called Deffrobanni; that is, where Constantinople is at present.” In this passage, the word Hu is a Frankish name: Deffrobanni is a corruption of Dorobernium; and Byzantium was not called Constantinople until about A. D. 330.

“There are three principal provinces in the Isle of Britain—Cymru, Lloegyr, and Alban; (*i. e.*) Wales, England, and Scotland.” Here again, is a modernism, for the present England was peopled by Saxon settlers, who were called Lloegyr, or mercenary troops.

“The three peaceable settlers of the Isle of Britain were the Cymry, who came with Hu, the Mighty; the Lloegrians, who came from Gascony; and the Brython.” The word Gascony is either a transposition of the word Saxony; or, it is the modern corruption of Vasconia.

“The three colonies, who settled in Britain by per-

mission :—the Celyddon, or Caledonians, in the North ; the Gwyddyl, or Irish, in Albania ; and the people of Galedin (Flanders), who had lands given to them by the Cymry.” This position does not refer to ancient history, but to the settling of the Cumbrians in Flintshire ; the Irish in Anglesey ; and the Flemings in the counties of Pembroke and Glamorgan.

“ The three ruddy chiefs of Britain :—Arthur, Rhun, and Morgan Mwynfawr.” &c. &c. is a modernism. The Triads on Morality, Jurisprudence, Bardism, &c., are most of them nonsensical and vulgar : the translating of a few of them will satisfy the most idle curiosity.

“ There are three things which a man looks for, and does not wish to find :—the sole of his shoe parting ; vermin on his shoulders, after combing his head ; and no other man courting his wife.”

“ A Welshman loves three things :—fire, salt, and good ale.

“ There are three things which cannot hide themselves :—a straw in one’s shoe, an awl in a bag, and a whore in a crowd.”

“ There are three parts of speech :—noun, pronoun, and verb.”

“ There are three men subject to three things :—a miller to thieving, a parson to hypocrisy, and a musician to tell lies.”

“ There are three things which a man must do without them to live happy :—wealth, arms, and a wife.”

“ The three requisites of a liar :—a good memory, a brazen face, and a fool to hear him.”

The Triads against the English are numerous, and very abusive :—the printing of such rubbish is to be lamented, as it tends to promote an antipathy against a great and enlightened people.

This method of writing in triads derives its origin from the mystical number three : for the ancients had three Deities, of the name of Jupiter, and symbolic of the three ages of the world : the father of the one was Æther, from whom Proserpine and Liber are said to be

begotten. The father of the other was Coelus; he is said to have begot Minerva. The third was a Cretan, the son of Saturn: these three were addressed as *Pater, Coelus, et Spiritus Orbis*.

When the religion of Rome, which embraced the adoration of the gods of all nations, became Christian, and the objects of worship limited to Jesus Christ, and the Apostles, as their god and semi-gods, the *carmen pontificale*, in which the people followed; and the priest was said *præire* (hence prayer), to lead or go before, underwent an alteration, by introducing, *Pater, Filius, et Spiritus Sanctus*, instead of the old words *Pater, Coelus, et Spiritus Orbis*.

In the course of time this Christian Trinity was made a topic of discussion, and even questioned by some bold thinkers, who had the temerity to investigate the truth of the tenets which they were taught to believe. Among others, Pelagius\*, a native of the present county of Glamorgan, ventured to deny the doctrine of original sin; to consider Jesus Christ to be nothing more than a messenger of righteousness, &c.; and, being a man of learning, and having the advantage of the language of his country, promulgated his opinions with such success, that the official priests of his times, Roman, Gallican, and Cambrian, were alarmed, not only for the safety of souls, but also for the salvation of their order.

A Romish priest, in his *Church History of Brittany*, gives the following account of the Pelagian doctrine:—"In Brittany, Pelagius endeavoured to defile the church of Christ with his execrable doctrines; teaching, that man may be saved by his merits, without grace; that every one is directed by his own natural free will, to the attaining of justice; that infants are born without original sin, being as innocent as Adam was before his transgression, &c.&c." *Hugh Talin Cressy*, 164.

\* Pelagius is often stated to have been a monk of Bangor-Is Coed, county of Flint, and twelve miles from Chester; but that monastery, or college, was not instituted until A. D. 525, and called Bangor, by Deiniol ab Dunod ab Pabo; whereas, Pelagius flourished in the fifth century.



To oppose the propogation of these doctrines of Pelagius, the British clergy, in A. D. 429, applied for the assistance of the Gallican church, who deputed two champions of the church militant; St. Garmon, bishop of Auxerre; and Lupus, bishop of Troyes, to preach French sermons to the Welsh people, in order to counteract the Welsh preaching of Pelagius. The success of this effort of French preaching is related to have been most marvellous. The two missionaries also distinguished themselves in a military affair: for the Picts and Saxons invading Wales during this crusade; and, meeting with the Welsh forces, led on by Garmon and Lupus, at a place, called Maes Garmon, or Garmon's Field, near Mold, in the present county of Flint: St. Garmon and Lupus ordered the Welsh to call out "Hallelujah" three times: this Hebrew sentence, so repeated, terrified the Saxons to such a degree, that they all instantly ran away, and the Welsh obtained over the allies a signal victory.

But the greatest service rendered by Garmon and Lupus, to the Trinitarian doctrine, was the establishing of schools, in which orthodoxy was to be cultivated: these schools were—

1. Caerlleon or Wysg, under the direction of Dyfrig, or Dubricius: among his numerous scholars were Teilau ab Hydwn Dwn ab Ceredig ab Cynedda, a celebrated British Saint; and Catog ab Gwynlliw ab Glywis ab Tegyd ab Cadell Deyrnllwg, who was afterwards appointed principal of the monastery of Llanveithin, in Llancarvan.

2. Llancarvan, in Glamorgan, under the direction of Iltudus, or Iltyd. In this school was educated Dewi, or David ab Sandde ab Codig ab Ceredig ab Cunedda, who afterwards became archbishop of Caerlleon ar Wysg, on the resignation of Dubricius; and removed the metropolitan see to Mynyw, the present St. David's. The province of St. David's, in the time of Sampson, the twenty-sixth archbishop, included seven suffragan bishopricks, *viz.* - Exeter; *query*, if it was not Usk, for the British names are the same, and the places are often mistaken in history; Bath; Hereford; Teliau;

or Llandaff; Bangor; St. Asaph; and Fernes, in Ireland.

3. Ty Gwyn ar Daf, or Whitland, below Carmarthen, under Paulinus, a disciple of Iltudus. This Paulinus, called Paulin by the Welsh, placed Credifel and Fleuyn, the sons of Ithel Hael, at the head of this seminary, and was buried at Pant Paulin, or Pant-y-Polion, near Caeo, in the same county. His monumental inscription is—

*“ Servator fidei, patriæque semper amator.”*

*Hic Paulinus jacet cultor pientissimus æqui.*

The school which Paulinus established became in time a friar house, and finally a celebrated Cistercian Abbey of Ty Gwyn, which was built about A.D. 1146.

4. Henllan—The present St. Asaph.

5. Bangor-Is-Coed, on the river Dyfi, at a place called Maelor, twelve miles from Chester, in the county of Flint. This school was under the superintendence of Adian, the son of Gwrnyw, and grandson of Urien-Reged.

Another leading object of the Roman missionary saints, was to establish the catholic religion under the auspices of a hierarchy. The Romans had a knowledge of mankind; and concluded, that men in office will advocate any doctrines, so that they can maintain their appointments: they, therefore, proposed to the archbishops of London, York, and Caerlleon ar Wysg, to become archbishops; and their twenty-eight flamens to become bishops: the proposal was immediately accepted; and there sprung into the church the archbishop of London, and his fourteen suffragans; the archbishop of York, and his seven suffragans; and the archbishop of Caerlleon ar Wysg, and his seven suffragans; all of them corresponding in number and locality with the archflamens, and flamens, in the hitherto hierarchy of the Roman Paganism in Britain.

From the retirement of these missionaries, nothing prominent occurs in the history of the British church, until the Synod of Llanddewi Brevi, in Cardiganshire, about 492, when the trinitarian doctrine was preached



with such energy, by Dewi, or St. David, at Llanddewi, that the ground on which David was preaching rose to a hillock under his feet. What a pity the sermon is not in print! Not a line left! Nothing but tradition, of his having metamorphosed the house and land of a philosopher into a standing pool; and of his having performed many other such mischievous miracles.

The three curses of Britain were now approaching their completion: the first, was the schools for mythological education; the second was a body of clergy, who were unacquainted with the British language; and the third, now pending, has been called the subtraction of tithes.

Austin, the monk, was deputed by Pope Gregory to Britain about A. D. 600, in order to raise a regular support for the flamens, or clergy, and open a source of revenue for the see of Rome. This monk succeeded most happily; for he soon prevailed on Ethelbert, king of Kent, to enact laws for the levying of tithes; and, finally, on the ancient Britons, to endow churches, and make liberal contributions for the clergy; these contributions are known in British history under the odious description of "presents to the *bald man*," or the "*ton-sured* parson."

St. Austin was also commissioned to settle a dispute then existing between the clergy of the continent, and the clergy of Britain, respecting the celebration of a festival. The Egyptians had instituted in their epact, or superadded four days to the year, a succession of festivals, in commemoration of the births of Osiris, Orus, Typho, and Isis. The last festival was on the full moon, next after the vernal equinox; and the three other festivals were held on the three preceding days. The Egyptian year commenced with the full moon next after the vernal equinox; and the first month, or lunation, was called Pharmuthi, or Royal Moon; and began, in ancient times, on the eighteenth of the Nisan of the Hebrews. These Egyptian festivals, held on the days superadded to the month Phamenoth, were called Pamyliia, and much resembled the Phallephoria, or Priapeia of the Greeks. The Hebrews, before they



left Egypt, kept the first feast of the Pamyliā, and have called it Pascha, or the Passover; and the seven following days, the feast of unleavened bread, from their carrying with them materials for biscuits to support them in their adventure. The Passover was a feasting on lamb or kid; the eating of bitter herbs, in small bunches, formed into sops, by dipping them in the *Charoseth*, which was a mixture of vinegar and figs, raisins, or palm tree branches, pounded; and in blessing the cup, blessing the bread, and in washing the feet of those who sat at table. Jesus Christ was apprehended on the night after the Passover, and tried and executed on the first day of unleavened bread: for the Jews put their criminal law in force always on grand festivals, when the people assembled. In the course of thirty-six hours, or one day and two nights, Our Saviour rose again: this day of resurrection, which was the third day of unleavened bread, has been always kept by the Christians as a Paschal festival; and, in England, has been called Easter, from the goddess Eostre, whom the Saxons worshipped in the month of April. The Britons differed from the church of Rome in the celebration of this feast: for the Romans observing the order of the council of Nice, held Easter on the Sunday after the 14th day of the moon, whilst the Welsh celebrated their Easter on the 14th day of the moon, if the Sunday so happened. Austin, however, was not able to adjust this dispute: but the Saxons kept the feast conformable to the church of Rome; and the Saxons and Welsh, about 660, had a regular disputation; and, in the sequel, many sanguinary fights, respecting a precise day in Egyptian chronology. The point was at length decided in 760 by Elbodius, who was appointed archbishop of North Wales, and reduced the clergy of Britain under the dominion of Rome.

The wretched condition of the ancient Britons was now completed: driven to the most barren part of the island, where the soil required the utmost labour, and most seed, they were subjected to a contribution of tithes on the same scale as the inhabitants of the most fertile parts of Britain, where the labour required was

less, the seed less, and the produce four, even five, times greater in value.

This impost of tithes, which has brought on the lawyers the malediction of mankind, for suffering an order of men, dressed in the habits of the priests of Jupiter, to claim one-tenth of the animal increase, and vegetable produce of countries, under the sanction of law, deserves more than a passing animadversion.

The following statements of this impost, on Hebrew and modern agriculture, will shew that its oppression is contrary to the dictates of Scripture:—

#### BIBLE STATEMENT.

|      |                                                                            |
|------|----------------------------------------------------------------------------|
| 6000 | Bushels of Corn.                                                           |
| 100  | Bushels as First Fruits of the Threshing Floor.                            |
| 590  | Bushels of First Tithe to the Levites.                                     |
| 531  | Bushels of Second Tithe.                                                   |
| 1221 | Bushels total paid for Tithes, Support of the Poor, and towards Festivals. |
| 4799 | Bushels remaining to the Husbandman.                                       |

#### MODERN STATEMENT.

|                  |                                              |
|------------------|----------------------------------------------|
| 6000             | Bushels will require, suppose 150 acres.     |
| 1200             | Bushels, at eight bushels rent per acre.     |
| 150              | Bushels for Poor's Rate, Statute Labour, &c. |
| 1350             | Bushels paid in disbursements.               |
| 600              | ——— in Tithes.                               |
| 1950             | Total paid.                                  |
| 4050             | Bushels remaining to the Husbandman.         |
| Hebrew profit    | 4799                                         |
| Christian profit | 4050                                         |

749 Bushels in favor of the Hebrew.

The church of Britain completely reduced under foreign jurisdiction, and constituted of Pagan temples, a Mosaic priesthood, and an enacted religion, the Pope of Rome soon assumed an unlimited control over the opinions and affections of the Britons: over their opinions, because there is not a town or village in Britain

in which bigots have not shed the blood of their brethren: for all zealots have been rogues, and all martyrs have been fools; and mankind have not, until of late, been convinced, that it is the law that dictates the truth of religion: hence, that Mahometanism is as true at Constantinople as Popery is at Rome; and that man is under a political obligation to observe the religious customs of nations, by being circumcised in one country, or baptized in another; and by keeping the Sabbath on Saturday among the Jews; on Sunday among the Christians; and on Friday among the Mahometans.

The Pope also imposed on the affections of the Britons by the founding of an immense number of monasteries and nunneries, to be the sepulchres of living devotees. The ancient Britons, it must be confessed, had already a few monastic institutions, as seminaries of learning; for it is related, that in the preceding century, about the year 610, a king of Northumberland, of the name of Edelfrid, on his investing of Chester, was met by twelve hundred monks of Bangor-Is-Coed, who had already fasted and prayed for the space of three days, for the success of the British arms, and had the weakness to think, that their presence would give ardour to their countrymen, and influence the god of battles. Edelfrid was not to be alarmed by empty bellies, and the prayers of idle fellows; and had the severity of putting to death these children of fanaticism. This act of the king of Northumberland has been execrated in history, as an assault on a defenceless and pious body of men; for the writers have not reflected, that war may be declared, and mischief implored, by fasting and prayer; and that the extermination of the slothful is beneficial to the community.

The monasteries and nunneries newly founded in Cumbria, Cambria, and Cornwall, were not instituted as seminaries of learning, but intended as temples of chastity, and of unabated devotion. The chastity of the inmates of such places, though distinct, and far from each other, may be questioned, when it is called to mind, that the sexes have mutual wishes and longings



to answer the purposes of their being, by increase and multiplication: and the setting apart of thousands of robust young fellows, and lively girls, to a tedious routine of continual devotion, whilst the rest of mankind have to toil for their maintenance, is an unreasonable separation of the human race, and an oppressive burden upon industry. If there are men and women who have the vanity to think that they are the peculiar favorites of heaven, it is proper that they should have their freedom of will, by immuring themselves in sanctuaries, and devoting their lives to fasting, prayer, and singing: and to feast upon the bread, wine, fruit, and firstlings that will be showered down upon them. The less sanctified part of the human race should also have the liberty of thinking that toils produce blessings; that rewards and punishments are immediate; that the duties of man are to be thankful to God; and to merit the thanks of his fellow men; and, that since the earth receives the benefit of one eternal day, devotion should not interrupt rest: for, whilst some good men take their repose during the passing of the earth's shadow, there are other good men, on successive meridians, enjoying the blessings of the sun, and devoting their awakening hours to industry, thanksgiving, and benevolence.

The form of Liturgy performed in the British cathedrals, &c., in the eighth century, was in Latin. The following is a specimen from the old English Litany, in *Mabellon's Analecta*:—

“ Lord have mercy, Christ have mercy, Christ hear us (thrice); Holy Mary, pray (thrice); Holy Michael, pray; Holy Gabriel, pray; Holy Raphael, pray; All Holy Angels, pray; All Holy Archangels, pray; All Holy Choirs, of the nine celestial orders, pray for us; Saints Stephen (twice); Damianus, Menna, Dremorus, &c. &c. (Britons); and all Holy Martyrs, pray for us; Saints Samson, Briocus, Melorus, Branwalatrus, Brindanus, Carnachus, Gilda, Guinwalocus, Courentinus, Citawus, Guoidanus, Munna, Serwanus, Guiniawus, Tutwalus Columcillus, Mevinnus, Guoidwalus, Dir-cillus, Bachla (Britons); and all Holy Confessors, pray

for us; Saints Tecla, Ticiawa, Genufefæ, Menna, Mathelthia, &c. (Welsh Ladies); and all Holy Virgins, pray for us.

The church of Rome not contented with these encroachments upon the affections of the British youth, proceeded still further; and in a Synod, held in London, in A. D. 1103, over which Anselm, archbishop of Canterbury, presided, a decree passed, enjoining, among other matters, the celibacy of the British clergy. This severe injunction is said to have been fostered from an aversion to the fair sex, by the then existing Pope, who, when a boy, had been thrown off a horse and trod upon, and by that accident received the misfortune of emasculation: the carrying this decree into practice met with an opposition dangerous to the existence of Christianity: for the married clergy being ordered to put away their wives, could not suppress the uproar of their ladies, who insisted upon a continuation of their conjugal rights: nor could it be possible for themselves to abandon the fair sex altogether, after having been accustomed to receive the caresses of their frolicsome wives, and to offer their nocturnal oblations on the altar of love.

The clergy not then married were, by this decree, doomed to a harassing and provoking course of life, from the fondness of the ladies: for the merry part of the softer sex are for ever making rapturous and irresistible advances towards the gownsmen.

In 1188, the mania of the crusades extended itself into the principality.

Peter the Hermit, a native of Amiens, in Picardy, in France, having visited the holy places in Jerusalem, as a pilgrim, in 1096, and witnessed the hardships which the Christians experienced from the Saracens: on his return to Europe, he painted the sufferings of the natives and pilgrims of Palestine in such striking colours, that every heart was melted into compassion, and every breast glowed with indignation, when he challenged the warriors of the age to defend their brethren, and rescue their Saviour.

Pope Urban the Second, in the councils of Placentia, and Clermont, seconded the views of Peter; and the infatuated princes of the western empire raised an army of nearly three hundred thousand men, consisting of French, Germans, and Italians, who proceeded towards the East, under the command of Peter the Hermit; Godescald, the Monk; and Walter, the Pennyless.

These hoards of fanatics were so badly generalled by Hermit, Monk, and Pennyless, and their conduct in their march so oppressive and desolating, that most of them were cut to pieces by the natives of the towns and countries through which they passed and plundered.

Godefrey of Bouillon; Hugh the Great, count of Vermandois; Robert, duke of Normandy, and others, raised another numerous army, assumed the cross for the deliverance of the holy sepulchre; marched towards the East; took the cities of Nice and Antioch, &c.; and Godefrey was crowned king of Jerusalem in 1099, and this constituted the first crusade:

The Christians having established in the East the four estates of Edessa, Tripoli, Antioch, and Jerusalem, quarrelled with each other; and Nouredin, sultan of Aleppo, taking advantage of these divisions, recovered the city of Edessa, and alarmed the whole of christendom.

Saint Bernard prevailed on Lewis the Seventh, king of France; and Conrad the Third, emperor of Germany, to raise an army for the relief of the eastern Christians: these monarchs, attended by a great number of nobility, and immense bodies of troops, who had enlisted under consecrated banners, formed the second crusade: their military services were rather inglorious, for the generals were deceived by the treachery of the Greeks: the armies were defeated by the Turks, and the remnants retreated into Jerusalem.

The kingdom of Jerusalem was, in 1187, taken by Saladin, the sultan of Egypt, which induced the Pope to send his emissaries throughout christendom, to animate the people to rally round the standard of the holy cross, and form a third crusade. In 1188, Baldwin,



archbishop of Canterbury, travelled through Wales, saying mass in every cathedral, and persuading the princes and people to kiss the cross, and enlist in the service of the church militant, in another expedition for the delivery of Jerusalem, and the recovery of the holy sepulchre.

This impostor, by causing a wooden cross, made by one of his carpenters, to be carried before him, and proclaimed to be the same cross on which our Saviour had been put to death, collected together all the population of the country; the dread of excommunication made all the princes throughout Wales pay their respect to this religious adventurer, by meeting him in all parts on the confines of their territories: princes and people followed him on his return into England; and, in consequence, the principality suffered an abduction of wealth, and a loss of population.

In the 12th and 13th centuries the inhabitants of the principality derived an essential benefit from the Norman invasion. The Norman soldiers were all artificers; their labours were at first confined to England; but, as the adventurous barons had distant grants, and extended their conquests, they erected cathedrals and abbeys in the districts they took possession of, and thus extended into Wales the convenient knowledge of architecture. The churches in Wales are generally in the Norman style of building, as the tower is on the west end: but most of the churches are of late erection; for the place of worship was formerly nothing but the bare cross; in some places there was an inclosure covered in, and cancelled, so as to contain the crucifix, the image of the saint, the altar, and the officiating ministers; and these little churches had been Pagan temples, and the presiding saint and image had been a Pagan god: for it is well known, that the temples of Bacchus, where the cheerful cultivators of the vine kept their merry festivals, and drank, danced, and sung, when the vintage season was closed, were afterwards converted into Christian churches, with the same image still remaining, under the name of St. Dionysius; and that there

have been thousands of fools, who, by fasting, kneeling, praying, and smiting of breasts, implored the intercession of the image of the boy Bacchus, to save their bodies from the penal consequences of ancestral fruit stealing, and to deliver their souls from the cruel and eternal torments of unexplored regions: and it was not until the fifteenth and sixteenth centuries that parish churches were erected throughout the whole of the principality.

The Welsh church, now formed into a component of the church of England, and under the jurisdiction of Rome, was like to have undergone another change of creed from the political measures of Henry the Eighth: that creature of passion having drawn upon himself the indignation of the Pope, and of most of the kings of Europe, applied to the Ottoman Porte for assistance, to meet his then pending difficulties; and received in answer, that every assistance would be given to Henry against the power of the Pope, and the arms of the continental monarchs, on condition that Henry and his subjects should embrace the Mahometan religion. Henry immediately consulted his bishops, and the majority was in his favor, and for receiving the Mahometan creed. (See *Plowden's Janua Anglorum*). But this contemplated change of faith was not carried into execution, because he found it more convenient to secede from the Pope of Rome, and to assume to himself all the authority, though not the title, of a Pope of Windsor.

This change in the supremacy of the church, which exposed to contempt the long received infallibility of the Pope, induced men to think for themselves in matters of religion, and brought into fashion a kind of mania, or universal rage for opinions and doctrines. These enquiries were, unhappily, not carried on with temper by the people, nor treated with moderation by government: and what was distressing to the country, the throne vascillated in religious dogma.

Mary burnt the protestants; and Elizabeth burnt the catholics.

When this spirit of persecution subsided, the religion of the Welsh distributed itself into the following denominations and principles :—

*Unitarianism*—Deity, and Moral Duties.

*Quakers*—Inspired Instruction, and Prudence.

*Arians*—Deity, an Atoning Christ, and Gospel Morals.

*Arminians*—Trinitarianism, Free Will, Love, and Holiness.

*Calvinists*—Trinitarianism, Violent Conversion, Election, and Triumphant Hymns.

*Established Church*—Trinitarianism, English Bishops, Welsh Hearers, Political Sermons.

*Roman Catholics*—*Pater, Filius, et Spiritus Sanctus*; Joseph's Virgin, Manes of the Saints, Discipline, and the performing of Miracles.

The Catholics are not numerous in the principality : their priests are men of distinguished learning and piety, and eminent preachers : the members of their churches are all of them devout, moral, and loyal.

The Established Church is, in all countries, essential to the dignity of government; the diffusion of civil duties; the preservation of the peace; and the promotion of happiness : but the national church should be founded on sound policy, and upon a minute consideration of the means, the manners, and the language of the community.

The Welsh Church is a valuable and admirable establishment; but from want of useful regulations, it is deficient in discipline, and deserted by the community.

The tithes are oppressive on a poor soil; the population is not numerous; the parishes large; the minister scantily remunerated; and the country requires the conversion of tithes into an assessment, that the mansions of the great, the mines, and the manufactories, might relieve the burden of the husbandman, and contribute towards the comforts and usefulness of the clergyman.

The Welsh Church is always presided by English bishops; and from these injudicious appointments arise



the serious evils of mismanagement in the bishops, and want of discipline in the clergy. These evils are not brought forward as charges, but noticed as certain and inevitable consequences. Suppose the see of London had been filled for centuries by Welsh bishops, who could not speak a word of the English language? The consequences are apparent, and Wales is exposed to all of them; and if the Welsh clergy had not been of good hearts, and lovers of their king and country, they would long ago have become a lawless mob.

We have most humbly to thank God, that there are, in the Welsh Church, a great number of clergymen, whose talents and acquirements would be of high credit in any age, and to any nation: these men, accustomed to severe and intense application, preach in the English language, in a style and manner worthy the approbation of the politer auditories of London: and their Welsh sermons are composed with such correctness, and delivered with such freedom of enunciation, as if the mother tongue had been the sole object of their studious pursuits.

But there are barriers thrown in the way of the Welsh clergy: and it may not be impertinent to offer a few suggestions, which may tend to their removal.

1. The Welsh bishopricks should be supplied from the Welsh clergy; and the poor curate, in such case, might have motives to excellence, and cherish a hope of obtaining a mitre. If the English government question the propriety of adopting this measure, let them consider whether the English nation would suffer themselves to be priestridden by a regular succession of foreign bishops; and whether that was not the *causa causans* of the reformation.

2. Libraries should be formed in county towns, or other convenient and central places, for the use of the clergy, to consist of treatises on every topic, particularly on morals, medicine, and agriculture: the books to be lent out, and returned monthly.

3. Collections of contributory Welsh Sermons, from

various hands, should be occasionally sent to the press, and distributed as examples of composition among the junior clergy, who, it is presumed, would, in time, benefit by such examples, and become themselves future contributors to such collections.

The *Methodists*, consisting of Calvinists and Arminians, are a charitable, friendly, and highly deserving set of people: they have preserved the Welsh language, they are full of zeal and of good works; and had it not been for the almost heavenly industry of the Ministers of these denominations, Christianity would have been lost in Wales; as the established church is but little frequented, the service being performed only once in the week: the tenets of the Methodists, by a spirit of religious inquiry, become daily more liberal: enthusiasm gives way to the moral sense: and the Methodist preachers are making rapid advances towards a state of rational Christianity.

The *Unitarians* are composed of the most intelligent and most learned of all denominations, who have discovered, that contentions in religion are wicked before God, and detrimental to the happiness of mankind: they look through nature up to nature's GOD; and they study the gospel as a code of precepts and of duties: this worshipping of the one God is comfortable, it is grand, it is certain: for, suppose an Unitarian to worship one God, and the Quinquarian to worship five Gods, and that the Quinquarian is right, still the Unitarian is not wrong; he is also right as far as his belief goes; he is only deficient in duty towards the four minor Gods: but suppose the Unitarian to be right, what polytheism, what serious blasphemy does the Quinquarian run into by his mixt worshipping, and by his scrambling of oblations among his five Gods!

The dissenters will, in a short time, become universal, if they have recourse to a few regulations.

Their colleges should be presided by laymen, or clergymen of university education, who have seceded from the established church: the course of study should be more extended, so as to qualify men for professional

and commercial life. There should be three professors; one for theology, oriental languages, and literature; another for the classics, belles lettres, morals, and oratory; and a third for the mathematics, natural philosophy, political economy, commerce, and agriculture. The librarian would answer the purpose of a proctor, by inspecting the conduct, and visiting nightly the lodgings of the students. The library should be open in college hours, to the use of ministers, and studious men of all denominations; and there should be attached to every college a society, or academy of literature and science; the being admitted a member should be an honor conferred on persons of great and extensive learning; and their transactions, or contributory papers, whether in Welsh, English, Latin, French, &c. should be published annually, and in the languages in which such communications may have been written.

Should the dissenters pursue a course something similar to this suggestion, and abolish prizes, and the false notion of exciting the barbarous feeling of emulation, it is presumed, that their labours would be more extensively useful, and meet with a liberal remuneration from all the respectable parents in the principality, and with an extensive correspondence from the learned of all nations.



## CHAP. V.

*Of the Laws of the Welsh.*

It appears from the Roman commentator, that in remote and early times, the inhabitants of Britain had all things in common, and having no distinction of *meum* and *tuum*, had no occasion for positive laws : and if any differences should arise between individuals, such differences were adjusted by the decisions of the Druids, or long bearded inhabitants of the hollow oaks, which answered in effect to the *responsa prudentum* of the Roman jurisprudence. This was the custom of the more ancient and inland inhabitants.

And that this was the custom, is evident from Cæsar, who relates *De Bell Gall. lib. 6 c. 13. - de omnibus controversiis, publicis privatisque constituunt ; et si quod est admissum facinus ; si cædes facta ; si de hæreditate, si de finibus controversia est. iidem decernunt : præmia pœnasque constituunt.*

In the maritime towns of the island, colonized by the Belgi, a powerful nation of the continent, a system of commercial law, since called the Mercenlage, was in force ; for these towns were called by the Saxon or Belgic names of the towns whence the settlers came : and Cæsar, in his description of Britain, says—*maritima pars ab iis, qui, prædæ ac belli inferendi causâ, ex Belgis transierant ; qui omnes fere iis nominibus civitatum appellantur, quibus orti ex civitatibus eò pervenerunt, et bello illato ibi remanserunt atque agros colere cœperunt.—Bell Gall. lib. 5. c. 10.*

These colonies, called the Trinobantes, or new comers, by the Britons, were anciently governed by Divitiacus, king of the Belgi and Suessiones. *Bell Gall. lib. 2. c. 4.* And in Cæsar's time, by Mandebrog, or Mandubratius. *lib. 5. c. 18.*

On the south-western coast of the island, the relations of trade with the Phœnicians or Punics, who came to Cassiteredes, or Oakhampton, for tin; and to the Isle of Wight, to collect amber\*, must have introduced various regulations in districts, where trade had been hitherto unknown, and the construction of a ship not yet attempted.

When the Roman power reduced Britain into a province, the laws of this country became complex and local: for it was the policy of the Romans to suffer the existing laws to remain, and to introduce the laws of the empire, where none already existed. Hence the laws of the Belgic and Suessionic colonies were suffered to remain, whilst the civil code was put in force among the inland, or ancient people of the country: but in some measure blending with it a few oral maxims respecting the descent of lands, the distribution of effects, and the punishment of particular crimes†.

The Roman laws thus introduced into the interior,

\* Tacitus in *Vit. Agric. Gignit et oceanus margarita, sed subfusca ac liventia. Suet. vit. C. J. C. Britannium petisse spe margaritarum*, c. 47. The Romans called every thing that would grace a necklace, by the term jewel, or Margarita. Pliny relates, that Britain produced amber. *Lib. 37. c. 2. Gemmas, margaritæque. Mela, lib. 3. c. 8, 36.*

† There is an ill-told tale among the illiterate Welsh, respecting Dunaldus Molmutius, a celebrated British legislator. The case is this: Tyssilio is made to say, that Molmutius lived 660 years before Christ; was the son of the earl of Cornwall; wrote a code of laws in Welsh: these laws, extant in the time of Gildas, were translated by him into Latin, and this translation was communicated to Alfred the Great, by Asserius, bishop of St. David's. Alfred, who, in life and purposes (A.D. 880), bore a great resemblance to Dyfnwal Molmutius (lived 1500 years before him), translated these laws from the Latin of Gildas into Saxon.

But most unfortunately to the fabricators of this tradition, the laws of Alfred are in print in Saxon and Latin, and worth the perusal of any man of learning; they, however, make no mention of any earl of Cornwall 660 years before Christ.

The laws of the ancient Britons are contained in the Triads of Dyfnwal Moelmud; Llyfr Cyfnerth ab Morgenau; Llyfr Grono ab Mereiddig; Llyfr Hen-y-Ty Gwyn; Llyfr Gweir Mab Rhuon; Llyfr Prawf Ynad; and Rhod Tegwared Ddu. They are all of them late productions, and are either summaries or selections of the laws of Howell the Good.



were conformed to by the Britons, until they were deserted by the Romans under the empire of Honorius.

Soon after the desertion of the Romans, the Saxons, who invaded this country, or rather augmented the colonies already settled here, enacted a succession of ordinances and laws.

In 613, Ethelbert, king of Kent, according to Beda, with the advice of his wise men, made certain ordinances upon the Roman model; respecting the robbers of churches, ecclesiastics, and individuals.

Ina, king of the West Saxons, A. D. 729, enacted a short code of laws still extant in the Saxon language, in which the weregild, or penalty for killing a Welshman, was one hundred and twenty shillings; but if the Welshman was the proprietor of five hides of land, the penalty was six hundred shillings. *Vide Be æltheodiges mannes slæge.*—S. 22.

In title 70, *Be Fostre*, the holder of ten hides of land was to render a supply of twelve *ambra*, or gallons of Welsh ale: and in title 73, if a Welshman, of a servile condition, killed an English freeman, the proprietor of the Welshman was to deliver him over to the heir of the slain, or redeem him by paying a penalty of sixty shillings.

In the code of Alfred, A. D. 880, no mention is made of the Welsh, nor of British manners; and the perusal of it will rebut the charge of its being a translation from the ancient British.

The laws of Edward the Confessor, A. D. 910, take no notice of the Welsh people: the laws of Ethelstan, 930, merely enact that every Welshman possessing a farm, was to pay to the king an annual census of two hundred and twenty shillings: and the laws of Edmund, 940, pass over the Ancient Britons in silence.

But about this time we come to a new, or, perhaps, the primitive epoch in Welsh jurisprudence, by the enactment of a code of laws by Hoel \* the Good, prince

\* The Myfyrian Archaiology, vol. 2. p. 612, makes Howel the Good contemporary with Edgar, king of the Saxons; whereas Hoel died in 958; and Edgar did not begin to reign until 959.



of Wales ; for at this time the Welsh laws, consisting of ancient customs, the Lex Cæsarea, the Edicts of Roman Prætors, who had resided in Britain ; the Saxon and Danish laws, and the Canon law, lately introduced, on the submission of the Welsh clergy to the jurisdiction of the metropolitan church of Canterbury, became so complex and impracticable, that Howel the Good found it requisite to form out of all these materials a concise and practical code. For this purpose, about the year 940, he summoned a convention of civilians, clergy, and others, to be held at Ty Gwyn ar Daf ; the White House on the Taf, or Whitland, in the parish of St. Clear's, in the county of Carmarthen. The convention, so summoned and held, consisted of the following members :—

Morgeneu, Ynad, *i. e.* a judge, or doctor of laws ; Cyfnerth, son of Morgeneu ; Gweiri, son of Cyfiawn ; Gronwy, son of Moriddig ; Rhewydd, Ynad ; Iddig, Ynad ; Gwiberi Hen o Iscenain, *i. e.* Viberius Senex, of Iscenain ; which is a commot, consisting of the parishes of Landybïe, Lanvihangel, Lanarthney, Lanon, &c. ; Gwrnerth Llwyd, son of Gwiberi ; Meddwon, of Cerisg ; Gwgawn Dyfed ; Bledrws, son of Bleiddyd ; Gwyn Faer, or Gwyn the prefect, who was the proprietor of Whitland ; and Blegewryd, archdeacon of Llandaff, and doctor of laws.

The result of their conjoined labours was a short code, which has been long ago published, with something like a Latin translation ; by doctors Wotton, Moses Williams, and Clarke : the following summary of which is now, for the first time, offered to the public in a legal costume.

### *The Privileges and Qualifications of a Judge.*

The Aulic judge was to hold his land free ; to sit at the fire opposite the king, and next to the priest of the palace ; to receive twenty-four pence on the decision of a real action ; and the like fee of any person receiving advice respecting his privileges and dues ; and also of every person acquitted on a charge of battery, or of theft : to have the great gates thrown open on his going to, and returning from the palace : and he was to have

his horse in attendance of the king ; and his linen robe of the queen.

The Qualifications requisite in a judge were to be versed in the three Canons of Jurisprudence, and the Estimate of Things.

The three Canons of Jurisprudence were—1. The nine Accessaries of Murder. 2. The nine Accessaries of Theft. 3. The nine Accessaries of Arson.

I. The nine Accessaries of Murder were—1. Pointing out the person to be murdered. 2. Advising. 3. Consenting. 4. Watching. 5. Associating. 6. Repairing to the place. 7. Misleading the person to be murdered. 8. Detaining. 9. Seeing and suffering the murder.

II. The nine Accessaries of Theft were—1. Shewing the thing to be stolen. 2. Consenting. 3. Treating. 4. Accompanying. 5. Breaking, or pulling down. 6. Receiving, or buying. 7. Travelling with the thief. 8. Sharing in the theft. 9. Taking a reward for concealing the theft.

III. The nine Accessaries of Arson were—1. Advising to burn. 2. Consenting. 3. Accompanying. 4. Carrying the combustible. 5. Striking the fire. 6. Putting the match. 7. Blowing the fire. 8. Setting on fire. 9. Looking on and suffering the fire.

Whoever would maintain his innocence of these charges must defend himself on the oath of fifty compurgators, all free, and of this country.

#### *The Estimate of Things.*

*Horses*—Palfrey, or a pack-horse, 10s.; draft-horse, 5s ; stallion, 15s.

*Cattle*—Ox or cow, 5s. ; ear, horn, tail, or eye of a cow, 4d. each.

*Pigs*—Sow, 30d.; farrow, the value of the sow ; boar, worth three sows.

*Sheep, &c.*—Ewe, 4d. ; ram, 8d. ; goat, 4d. ; kid, 1d.

*Various*—Cat, 4d. ; goose, 1d. ; gander, 2d. ; hen, 1d. ; cock, 2d. ; king's greyhound, 10s. ; hawk, 10s. ; hive of bees, 2s.

#### *The Laws respecting Theft*

were lenient, in three instances.

1. In a scholar, who had undergone the tonsure ; in this case, he was to be degraded into a layman.



2. In a boy, who had not completed his 14th year of age.

3. Where the person was ignorant in the language, laws, and customs of the country; and had been three days and three nights without lodging, and without alms.

These exemptions had been borrowed from other laws; the first from the Canon, the second from the Civil, and the third from the Saxon law.

### *Of Evidence.*

The testimony of one man was of no weight; but the testimony of a priest, respecting the confession of a felon on oath, was admissible.

There were three men, whose testimonies were not credible, *viz.*—1. An Apostate. 2. Convict of Perjury. And 3. A Common Thief.

There were nine persons whose words were admissible in evidence:—A Lord, between his two villains; an Abbot, between his two monks; a Father, between his two sons; a Judge, respecting his adjudication, if doubtful; a Bailor, respecting his Bailees; a Priest, between two of his parishioners; a Virgin, respecting her virginity; a Shepherd, when one beast kills another, and both in his custody; and a Thief without hope, respecting his fellow thief, when brought to the gallows.

The fine for killing a cat guarding the palace, or royal barn, was singular: the slayer was to hold the cat by the tail with her head hanging down, so as to touch the floor, and to pour wheat about her until the heap thus congregated covered the tip of her tail.

But the most interesting matter in these laws is their making the first reference in the history of this country to the trial by jury: the passage relates to the practice in real actions:—

“Yr hawlwr bïaf dangos ei hawl, a gwedi hynny yr amddiffynwr ei amddiffyn; a herwydd hynny y dyluant henuriaid gwlad gydsydriaw yn garedig pwy o honynt sydd ar y iawn. A gwedi darfod, i'r henuriaid rhagri-thio eu synwyr a chadarnhai eu syll trwy dwng, yna y dylu y Brawdwyf fyned ar neilldu a barnu herwydd yr



henuriaid a dangos i'r Brenin yr hyn a farnont. A hynny yw dedfryd gwlad gwedu gwrtheb : ac yn y modd hwnw y terfynir dadleu tir a daer."

The demandant is to shew his claim, and then the tenant his defence; and as to the matter, the elders of the country ought to consider amicably to which party the right belongs: and after the elders have declared their opinion, and given validity to the form by being upon oath, the judges are to retire and give judgment, agreeably to the finding of the elders, and to lay before the king their adjudgment: and this is the verdict of the country after defence made, and is the mode of determining pleas respecting real property.

This code, however, taken collectively, is a very poor production. The first book, which treats of the duties and perquisites of the four and twenty officers of the palace, might suit the establishment of a farmer in the present day. The second Book is a medley of Canon, Civil, and Criminal laws. The third Book is a summary of Judicial Practice, and contains the Canons of Jurisprudence already noticed. The fourth Book is a motley collection of Forensic Triades, strangely distorted from other codes, by the enthusiastic religious of the middle ages, who, after dividing the Deity into three beings, formed a notion that the number three was the standard, or perfect number in nature; that every cause had three effects; that the modes were three; and that all the categories might be answered by triades. The following specimens will shew that the triades were not the result of sound logic:—

There are three causes for which a man may beat his wife—1. for pulling his beard; 2. for wasting his goods; 3. for living with another man.

There are three arts which a villain is not to teach his son, without the permission of his lord—1. reading; 2. music; and 3. horse-shoeing.

The three Dauntless of a Community are—1. a baron; 2. a madman; and 3. an insolvent.

The fifth Book is a *Doctrina Placitandi*, without method, and mostly taken from the Institutes of Justinian.

After this enactment of Hoel, the Welsh are again named in the Saxon laws of Ethelred, A. D. 980, in the *Senatus Consultum De Monticulis Walliæ*, upon an occasion of some interest, from the mentioning made of trial by jury; for this is the first time that this mode of trial occurs in the laws of the Saxons; and the subject matter is a treaty entered into with the Ancient Britons: these circumstances are so specious as to risk a conclusion, that the trial by jury was the practice among the inhabitants of Britain, and afterwards borrowed of them by the Saxon invaders. The passage in the *Senatus Consultum* is in the article *Be Badum*, or *Pledge*—*Twelve Lahmen scylon rihte tæcean, Wælan und Ænglan, six Englisce und six Wyylisce*. From this time the Welsh continued in the observance of their own code until A. D. 1286, the twelfth of Edward the first, when Wales, by the statute of Rhuddlan, was incorporated with England, divided into counties, and instructions given to sheriffs and coroners, and the forms of writs enacted.

“ This law deserves most particular notice, though little attended to either by lawyers or historians, except Carte, who touches upon it but transiently. It not only informs us what were the customs and laws in Wales at that time, but likewise, by the remedies provided, what was the law of England.

In order to make these new regulations upon the best consideration of the different laws of the two countries, Edward had, the year before, directed inquiries upon oath before certain commissioners, with the bishop of St. David's for their president, whose certificates and returns are printed in the appendix to Hoel Dda's laws, and contain many curious particulars. Of these laws and customs, which prevailed in Wales before Edward's conquests, some are still retained, others altered, and some entirely abolished by this statute: I shall here take notice of but two or three of them. All the witnesses agree, that the princes of Wales could alter the laws at their pleasure, nor do they make the least mention of a parliament, or even a council: the inference



from this seems to be, that the inhabitants of this island have adopted the institution of parliaments, from some of the invading strangers. The next observation I shall make upon the examination of these witnesses is, that there is not the least allusion to any sort of feudal tenure, which confirms what I have before advanced, that they were unknown in this country before the Norman conquest. There is at present in North Wales no copyhold tenures, and scarcely an instance of what are called manerial rights; the property is therefore almost entirely free and allodial. We find likewise, that gavelkind prevailed throughout Wales; the right of succession to lands in the eldest son must have therefore been derived from the Normans; as was also the trial by battle, which was before unknown in the principality.

The preamble to the statute recites, that Wales was, before the conquest of Edward, *jure feudali subjecta* to the crown of England, which expression is very remarkable, as it is believed no instance can be found in any record, or ancient historian, of a *jus feudale* prevailing in England: we hear indeed of the word *feudum*; and the distinction between the *feudum novum* and the *feudum antiquum*; but a regular system of feudal law, which this expression seems to import, there are but very slight traces of. Edward however was conqueror, and had a right to make use of his own words in the preamble to his law.

After the introduction, very complete directions are given to the sheriff and coroner, upon whom so much depends with regard to the execution of the law, some of which I shall here insert, as they throw great light not only on the powers of these officers, but likewise are explanatory of other circumstances relative to the state of the criminal law at this time.

After the duty of the sheriff in the execution of his office is explained, the statute then proceeds in the same manner with regard to the coroner, in which he is directed, amongst other particulars, to attend upon information, of a man's being so dangerously wounded



that his life is despaired of, and he is likewise ordered to summon a jury. This branch of duty in a coroner is now totally neglected, as his proceedings are only *super visum corporis*; it is a regulation however which deserves much to be revived, and I should conceive, that this attendance of the coroner and a jury, when a dangerous wound had been received, was to prevent the dying words of the person murdered from being evidence. This kind of proof as allowed at present cannot be too cautiously admitted. It is presumed indeed, that the words of a person expiring cannot but be true, considering the situation under which he gives the information. But may not a dying man, though a good Christian, deprived of expected happiness in life by a wound received perhaps from an enemy, rather wish his punishment more eagerly than he should do? and may not those about the dying person, who are generally relations, repeat what he hath said more strongly on the trial, than possibly the words were delivered?

After this, the duty of the coroner in cases of abjuration is explained, which is now indeed abolished; it may not however be improper to mention the particulars of this punishment, as described by the statute. If a felon or murderer fly to a sanctuary after the offence is committed, the coroner is to send to the king's bailiff of the commote, who is to summon a jury of the neighbourhood. The felon is then to make his abjuration in the presence of the jury, after which he is to be led to the porch of the sanctuary, and the coroner is to appoint a port, from which he is to embark for banishment; to this place he is to proceed by the nearest highway, without ever turning to right or left, and to carry a torch in his hand till he arrives.

After what relates to the sheriff and coroner, the statute then gives the form of writs in those actions which were at that time most commonly used. The drawing up these writs was anciently thought to be of such consequence, that it was one of the articles insisted upon by the barons in the year 1258, that the chancellor should not only be elective, but should take an oath,

*Que il ne enselera nul brief, per brief de curs, sans le commandement le roi, et le cunseel.*

It is likewise well known, that there is no legal argument which hath such force in our courts of law, as those which are drawn from the words of ancient writs; and that the *Registrum Brevium* is therefore looked upon to be the very foundation of the common law. I have compared the writ of *Novel Disseisin*, as set forth in this statute, and likewise the writ of *Mortdancester*, with the forms in the register, which seem to tally exactly (*mutatis mutandis*) for England and Wales. I have likewise compared them with the forms in that ancient book in the Scotch law, entitled *Quoniam Attachiamenta*: the comparison of these writs seems most fully to prove the great authority which is due to our *Registrum Brevium*, and likewise that the law of Scotland, as hath before been contended, agreed anciently not only with the principles of the law of England, but in its practice, though there might be some variances of no great importance.”—(*Barr.* 104.)

The English law authors maintain that Wales was always feudatory to the kingdom of England, and was held of the crown of England; but not parcel of it as stated by Coke, 2 Inst. 195; 4 Inst. 239; 1 Rol. 246 and 229; and therefore it is said, the kings of Wales did homage and swore fealty to Henry the Second, John, and Henry the Third.—*Brad. Hist.* 299, &c.

And that in 11 of Edward I., upon the conquest of Llewelyn, the principality became a part of the dominion of England; and by *St. Walliæ*, 12 Edward I., was united to the crown of England, *tanquam partem corporis ejusdem*.—4 Inst. 240; 2 Mod. Cas. 140.

In other books it is admitted, that Wales, before its union with England, was governed by its own laws. Vaug. 300, 399; Cro Car. 247; Jon. 255; and that the princes of Wales could alter the laws at their pleasure. And it is to be observed, that though the *St. Walliæ* is supposed to have united Wales to England; yet such union could only be of a part; for the counties mentioned, are Merioneth, Caernarvon, Anglesey,

and Flint, in North Wales; and the counties of Carmarthen and Cardigan, in South Wales.

By 28 Edward III. c. 2, lords of the marches of Wales shall be attendant to the crown of England, and not to the principality of Wales: these marches lied between the counties of England and Wales, and not in any county.—*Vaugh.* 415.

By 9 Henry IV. c. 4, felons in Wales shall be put to answer where taken, and not be delivered by disclaiming in seigniority, or by letters of marche: these marches were formerly governed by a president and council, generally held at Ludlow, until abolished by the act of king William; the extensive powers of which council may be seen in a copy of the instructions given to lord Compton, the president, still preserved in the seventh volume of Rymer.

By 26 Hen. VIII. c. 6, no person, without licence of the commissioners, shall, within Wales, levy any commorth, bydale, tenant's ale, or other collection, for marriage, mass, priest, redemption of murder, felony, or the like; nor make any games, upon pain of a year's imprisonment: nor shall any one cast arthel into any court, to disturb justice, under the like pain.

By 27 Henry VIII. the lord chancellor shall assign justices of the peace and gaol delivery, by commission under the great seal, in the counties of Chester, Flint, Anglesey, Caernarvon, Merioneth, Cardigan, Carmarthen, Pembroke, and Glamorgan, which justices shall have the like authority as those in England.

By same St. c. 26, Wales is incorporated with England; and all persons born there are to enjoy all liberties as those born in England; and lands are to descend there according to the English laws. The laws of England are to be executed in Wales. The king to appoint sheriffs of counties, and to hold chancery and exchequer courts at Brecknock and Denbigh. Courts of law to be kept in the English tongue. Welsh laws and customs to be enquired into by commission; and such of them as shall be thought fit and reasonable, to be continued.



By 31 Henry VIII, all monasteries, abbaties, priories, &c., were vested in the king. These religious houses had been all valued by the 26th of the same monarch: and the following were the monasteries, abbaties, &c. of the principality, and their annual valuation, as given by Speed, Dugdale, and Tanner.

### ANGLESEY.

1. Glannach, or Priestholme.—The Benedictine priory in this little island was founded by Llewelyn ab Iorwerth, prince of North Wales. £ 47. 15s. 3d.

2. Caer Gybi, or Holy Head.—The monastery of St. Cybi was destroyed; and afterwards a college of prebendaries founded.—£ 24.

3. Llanvacs.—The house of Grey Friars was founded here by Llewelyn ab Iorwerth, and dedicated to St. Francis: it was the burial-place of Joan, the daughter of king John; of the king of Denmark's son; and of many barons and knights slain in the Welsh wars, and maintained eight friars.

### BRECKNOCKSHIRE.

Brecknock Benedictine Priory.—Founded by Bernard de Newmarch; dedicated to St. John the Evangelist; called in Welsh, Bettws Ifan, and valued at £ 112. 14s. 2d.

### CARMARTHENSHIRE.

Abergwilly.—The college founded by Thomas Becket, bishop of St. David's, was annexed by Henry VIII. to the new college at Brecknock.—£ 42.

Albalanda, or Whitland.—This cistercian abbey was founded by Rhys ab Tewdwr, and dedicated to Saint Mary, and its annual value was—£ 135. 3s. 6d.

Cidwely.—The Benedictine Priory was founded by Roger, bishop of Salisbury; dedicated to St. Mary, and its annual value—£ 38.

Carmarthen.—Austin Canons Priory was dedicated to St. John the Evangelist, and its annual value—£ 174. 8s. 8d

The value of the Grey Friars is not given.

Talley.—This Premonstratensian Abbey was founded by Rhys ab Gryffydd A.D. 1190.—£ 136. 9s. 7d.

### CAERNARVONSHIRE.

Bangor.—The monastery was founded here by Maelgwn ab Cynan; afterwards formed into a bishoprick, and its annual value—£ 151. 3s.

Bardsey, or Ynys Enlli.—This Abbey was dedicated to St. Mary; annual value—£ 46. 1s. 4d.

Bedd Gelert.—An ancient Priory of Black Monks, dedicated to St. Mary.—£ 70. 3s.. 8d.

### CARDIGANSHIRE.

Cardigan.—A Benedictine Cell, or Priory of Black Monks.—£ 32.

Llan Ddewi Brefi College.—£ 40.

Llanlleer.—A Cistercian Nunnery.—£ 57. 5s. 4d.

Strata Florida, or Ystrad Flur.—A Cistercian Abbey, founded by Rhys ab Gryffydd A.D. 1164.—£ 118. 7s. 3d.

### DENBIGHSHIRE.

Maynan.—This Abbey was founded, and the Cistercian Monks were translated here from Aberconway, by Edward I. A.D. 1283.—£ 162. 15s.

Llan Egwaste, or De Valle Crucis.—This Cistercian Abbey was founded by Madog ab Gryffydd Maelor, and dedicated to St. Mary.—£ 188. 8s.

### FLINTSHIRE.

St. Asaph, formerly called Henllan, and afterwards Llan Elwy.—A bishoprick, founded by St. Kentigern, bishop of Glasgow, and first bishop of Henllan; his successor was Asaph, or Hassaph, from whose name this place received its present denomination of St. Asaph.—£ 202. 10s. 6d.

Basingwerk, in the parish of Holywell. This Cistercian Abbey was founded by Ranulph, earl of Chester, dedicated to St. Mary, and completed by Henry II.—£ 150. 7s. 3d.

## GLAMORGANSHIRE.

Llandaf—Bishoprick built by bishop Urban 1120, and dedicated to Saints Peter, Dubritius, Teilau, and Odoceus.—£ 154. 14s. 2d.

Margam.—A Cistercian Abbey, dedicated to the Virgin, and hence called Mairgam, the virgin's cross, was founded by Robert earl of Gloucester, A.D. 1147; and, perhaps, on the site of the cell dedicated to the Trinity by Cyngarus, in the sixth century.—£ 181. 7s. 4d.

Neath.—A Cistercian Abbey, dedicated to the Trinity; founded by Richard de Grauville, in the time of Henry I., for monks of the order of Savigny, in France.—£ 132. 7s. 7d.

Swansea Hospital.—Founded by Henry de Gower, bishop of St. David's, A. D. 1332.—£ 20.

Ewenny Benedictine Priory—Founded by sir John Londres, lord of Ogmores, and dedicated to St. Michael.—£ 78. 0s. 8d.

## MERIONETHSHIRE.

Cymmer, or Kinmer—Cistercian Abbey; founded by Llewelyn ab Iorwerth, and dedicated to St. Mary.—£ 51. 13s. 4d.

Llanlulan Cistercian Nunnery.—£ 22. 10s. 8d.

## MONTGOMERYSHIRE.

Ystrad Marchell, or Strata Marcelli.—Cistercian Abbey; founded by Owen Cyfeiliog, to the honor of God and the blessed Virgin.—£ 64. 11s. 2d.

## PEMBROKESHIRE.

Caldey Island belonged to St. Dogmael Abbey.—£ 5. 10s. 11d.

St. David.—This Bishoprick is supposed to have been first a monastery, founded by Tadog, or St. Patrick; the see was translated from Caerlleon by St. David.—£ 426. 2s. 1d.

St. Dogmael.—A Tirone Abbey; founded by Martin, of Tours, in the time of the Conqueror.—£ 96. 0s. 2d.

Haverfordwest.—Austin Black Canons, founded by Robert de Haverford, lord of the place, and dedicated



to St. Mary, and Thomas the Martyr.—£ 133. 11s. 1d.

Pembroke.—Benedictine Cell.—£ 113. 2s. 6d.

Pilla; or Pill Rhôs.—Benedictine Priory, dedicated to St. Mary, and St. Budog; and founded by Adam de Rupe —£ 67. 15s. 3d.

Slebech —Knights Hospitallers.—£ 211. 0s. 11d.

Tenby.—St. Mary Magdalen's Hospital, for the king's tenants.—£ 2.

## RADNORSHIRE.

The Cistercian Abbey of Cwm-hir, or Comber, placed by some writers in this county, and by others, in Salop and Pembroke, appears to be a misplacing, by repetition of Cymmer Abbey, in Merionethshire.

By 34 and 35 Henry VIII. c. 26, Wales divided into twelve counties: two judges to be appointed to hold sessions twice a year: corporate officers may hold pleas, and determine actions according to the English law. Justices of peace to be appointed as in England; and freeholders may be jurymen in all cases, civil and criminal; but not on attain, unless they have 40s. a year. Foreign plea, or voucher in Wales, triable in any other county in Wales or England. The tenure, mortgage, sale, and demise of lands, as in England. Error in the Great Sessions in Wales shall be redressed in the Court of King's Bench; and process for urgent and weighty causes from the Chancellor of England, as usual. This enactment contains a most complete code of regulations for the administration of justice, with such precision and accuracy, that no one clause of it hath ever yet occasioned a doubt, or required an explanation. Though the calendar of the journals of the House of Lords begins with the first year of this reign; yet I cannot find any thing relative to this most excellent law; and therefore the principality must for ever remain ignorant of their greatest patriot and benefactor.

The statute begins by dividing Wales into twelve shires; lord Herbert, of Cherbury, in his life of Henry the Eighth, informs us, that before this it consisted of one hundred and forty lordships marchers, with *jura*

*regalia* ; and that the great view of the statute was to reduce their jarring customs to uniformity.

Previous steps had been indeed taken to introduce a thorough union of laws between the two countries, by statutes which passed in the twenty-sixth year of this king's reign.

One of these most particularly enjoins, that the jurors in Wales, who are recited to be frequently tampered with, should not, without leave of the court, be permitted to have either meat or drink, which shews, that for some time the trial by jury had prevailed in those parts of the principality at least, where there had been an opportunity of introducing the English laws. It is for this reason that the present statute continually refers to, and approves of the laws used in the maritime counties of North Wales, because Edward the First, and his successors, by means of their garrisons in those counties, were the better enabled to enforce the establishment of the English ordinances.

Another regulation soon followed, that no Welshman may carry with him to a court of justice, or place of public resort, any kind of offensive weapon, which shews that there were frequently great riots and insurrections in the principality. Major, however, who lived at this time, says, that the custom of going armed was by no means peculiar to Wales, "*In Anglia ad templum, sive forum, sine armis vadit nemo.*"

But the most material previous regulation, is that of the 37th section of the twenty-seventh of Henry the Eighth, by which it is enacted, that the lord chancellor, immediately after the prorogation of parliament, shall issue the king's commission, to inquire and search out, by all ways and means, all and singular laws, usages, and customs, used within the said dominion and counties of Wales, and return and certify them to the king in council.

This return, therefore, must have been made ; though I cannot find it in Rymer, and must contain many curious particulars, upon which the present most complete and comprehensive law of the thirty-fourth and



thirty-fifth of Henry the Eighth was undoubtedly framed. Rowland, in his *Mona Antiqua*, informs us, however, that copies of the proceedings of these commissioners were deposited both in the chamberlain and auditor's office of North Wales; that Sir William Gryffydd, of Penrhyn, caused them to be transcribed by one Jenkin Gwyn, and that they are entitled. *The extent of North Wales.*

I have already said, that this statute is so clear, that it never hath required any parliamentary exposition or alteration, much less does it want my illustrations; as the great lord Bacon hath barely abridged some of the regulations, thinking that they spoke sufficiently for themselves. Mr. Justice Dodderidge hath done the same in his account of the principality of Wales, without any observations, except that the justices of the great session have the same powers with the ancient justices in Eyre. He could not mean by this, that the justices in Eyre had the powers of deciding causes in a court of equity, which the justices of the great session have so long exercised, that it cannot be now disputed. How they originally obtained this jurisdiction is rather dark, as in the present statute, which most particularly enumerates every officer in the courts of law, there is not the least allusion to any proceedings in equity.

By the 37th chapter of the twenty-seventh of Henry the Eighth, the king is indeed empowered, for the next five years, to erect and constitute what courts he shall please; during which time he might probably have instituted the present courts of equity in Wales; but it is still singular, that this statute should be entirely silent, with regard to any such court or officer belonging to it. The king had likewise power to alter the laws of Wales according to his discretion, the abolishing of which made one of the articles on the part of the House of Commons in what was called the Great Contract, when James the First proposed giving up the court of wards, &c. in consideration of £200,000. per annum. The repeal of this power accordingly followed in the fourteenth year of the same king's reign, when the lord chancellor dwells upon its being a bill of grace.



Bishop Godwyn, in his life of Henry the Eighth, much commends this statute of union between England and Wales; and says, that the good effects of it were fully experienced at the time he wrote; from these advantages, he strongly presses an union with Scotland.

Henry the Eighth lived to hold two sessions of parliament after this; but nothing occurs in the statutes of those years, which is deserving of particular notice or observation.

He began his reign with the greatest expectations of his people; and in this, according to bishop Godwyn, they were not deceived in the twelve first years, which may be compared to the *Quinquennium Neronis*. He was, in the early parts of his life, magnificent, and generous; but afterwards his prevailing passion appears to have been that of despotism and tyranny, attended with no small degree of cruelty: he was the first king of England who was styled *metuendissimus*; and no predecessor, or successor, ever equally deserved that epithet.

He had more learning than perhaps ever fell to the share of a king; and bishop Burnet informs us, that he had seen many statutes, if not entirely drawn by him, at least altered and corrected with his own hand; his pen may, therefore, be said to have been often dipped in blood, as every session almost produced new treasons and felonies. Hollinshead asserts that 72,000 criminals were executed during his reign, which amount nearly to 2000 a year; whereas, he says, that in the latter end of queen Elizabeth's the number did not exceed 400. I must own, I cannot but think there is a great exaggeration in the account, or an egregious mistake in this chronicler, who is generally very accurate; for though I believe that the world rather improves in point of morality and social duties, from century to century, yet this is too great a disproportion in the comparative number of criminals, who might be condemned to suffer.—*Barr. Obs.* 456.)

By 1 Edward VI. c. 10, Exigents and proclamations awarded out of K. B. against persons residing in Wales or Chester.

By 1 and 2 Philip and Mary, c. 15, the privileges and liberties of the lords marchers in Wales are confirmed.

By 5 Elizabeth, c. 25, in case of default of jurors, the sheriff may supply by a *tales de circumstantibus*; and the jurors, who first made default, shall lose their issues.

*Ibid*, c. 28, the old and new testaments, and common prayer book, shall be translated into the Welsh tongue, and be used in every church in Wales.

By 18 Elizabeth, c. 8, the crown may appoint two other persons, learned in the laws, to be judges on each of the Welsh circuits, which had but one justice before, or grant commission of association.

By 27 Elizabeth, c. 9, all fines and recoveries in Wales are to be enrolled.

By 19 Charles II. c. 2, the 17th Car. II, c. 7, concerning replevins and avowries, is extended to Wales.

By 1 William and Mary, Sess. 1, c. 27, the court of president and council in Wales was dissolved.

The justices of the great sessions in Wales to nominate yearly in their circuits three persons for each shire to be sheriffs, and certify the same to the privy council, on the morrow of All Souls.

Errors in pleas personal in Wales shall be redressed by writ of error, in the same manner as appointed by 34 and 35 Henry VIII. c. 25, in pleas, real and mixed.

By 5 and 6 William and Mary, c. 4, the king may appoint any number of justices of peace in Wales.

By 7 and 8 William III. c. 38, inhabitants of Wales may dispose by will of all their personal estate in such manner as they shall think proper, notwithstanding any custom.

Jurors returned to try issues in Wales are to have £ 6. per annum, freehold or copyhold.

By 11 and 12 of William III. c. 9, the clause in 29 and 23 Charles II. c. 9, that in actions of trespass, assault, and battery, where the jury find damages under 40s., the plaintiff shall recover no more costs than damages, is extended to the court of great sessions in Wales.



*Ibid.* No sheriff in Wales, or the counties palatine, shall hold any person to special bail upon process from his Majesty's courts at Westminster, unless the cause of action is sworn to be £ 20. and upwards; nor shall bail be taken for more than the sum in the affidavit.

By 8 George I. c. 25, when judgments in the courts of great sessions in Wales, and the counties palatine, are signed, the day and year shall be set down thereon, and such judgment shall relate to that day, and not to the first day of the session.

By 6 George II. c. 14, in personal actions under £ 10. in the courts of great sessions of Wales, and Chester, the plaintiff shall sue out a writ or process, and serve the defendant with a copy eight days before holding the said courts, who shall appear at the return, or before the third court; and if he appears not then, the plaintiff on affidavit of service, may enter an appearance for him.

*Ibid.* The 4th George II. c. 26, directing that proceedings in courts shall be in English, is extended to Wales.

By 20 George II. c. 42, all acts of parliament, wherein England is mentioned, shall be deemed to include Wales, and the town of Berwick-upon-Tweed.

By 32 George II. c. 28, where gaolers, bailiffs, or others, are guilty of extortion or abuses, the courts in Wales, upon the prisoner's petition, may examine into the same summarily, and grant redress.

By 8 George III. c. 14, sheriffs in Wales shall provide lodgings, and other accommodations, for the justices of the great sessions, during the time of each respective session: but in their accounts they are not to be allowed more than £ 10. for such accommodation in any one county, for any one session.

By 12 George III. c. 31, £ 300. per annum shall be paid to the chief justice of Chester; and £ 200 per annum to the second justice; and each of the Welsh judges, in augmentation of their salaries.

By the Welsh Judicature Act, 13 Geo. III. c. 51, s. 1, in case the plaintiff in any action upon the case for



words, debt, trespass on the case, assault and battery, or other personal action, where the cause of action shall arise in Wales ; and which shall be tried at the assizes at the nearest English county to that part of Wales in which the cause of action shall be laid to arise, shall not recover by verdict a debt, or damages, to the amount of ten pounds ; if the judge, who tried the cause, on evidence appearing before him, shall certify on the back of the record of *nisi prius*, that the defendant was resident in Wales at the time of the service of the writ, or other mesne process served on him ; on such fact being suggested on the record or judgment roll, a judgment of nonsuit shall be entered against the plaintiff, and the defendant shall be entitled to, and have like judgment and remedy to recover his costs against the plaintiff, as if a verdict had been given by the jury for the defendant ; unless the judge, before whom the cause shall be tried, shall certify on the back of the record, that the freehold or title of the land mentioned in the plaintiff's declaration was chiefly in question, or that the cause was proper to be tried in such English county.

By s. 2, in all transitory actions arising within the principality of Wales, which shall be brought in any of his Majesty's courts of record out of the said principality, if the venue therein shall be laid in any county or place out of the said principality, and the debt or damages found by the jury shall not amount to the sum of ten pounds ; and it shall appear upon the evidence given on the trial, that the cause of action arose in Wales, and that the defendant was resident therein at the time of the service of any writ, &c. ; and it shall be so certified under the hand of the judge who tried the cause, upon the back of the record of *nisi prius* ; on such facts being suggested on the record, or judgment roll, a judgment of nonsuit shall be entered thereon against the plaintiff : and he shall pay to the defendant his costs of suit, &c. ; and in the taxation of costs, the proper officer shall allow to the plaintiff out of the defendant's costs, the full sum given him by the verdict."

In *Evans, one, &c. v. Jones*, which was an action on the case for words spoken by the defendant in Wales, where he resided, of the plaintiff, who was an attorney of the king's bench, the plaintiff sued by attachment of privilege; but laying the venue in the Welsh county, the cause was tried at Hereford, and the plaintiff had a verdict for five shillings damages; whereupon the judge certified under the Welsh Judicature Act, that the defendant was resident in Wales at the time of the service of the attachment of privilege in this action. It was moved to enter this fact on the record pursuant to the statute, in order that a judgment of nonsuit might be entered against the plaintiff. Lord Kenyon, chief justice (after cause shewn)—The plaintiff might have exercised his privilege by laying his venue in Middlesex; but as he has laid it where the defendant resided, and the cause of action arose, I am clearly of opinion he is within the Welsh Judicature Act, and that the suggestion must be entered on the record.—Rule absolute. 6 T. Rep. 500: and if he had laid the venue in Middlesex, he would have been within the second section of the act.

The practice is to change the venue from an English to a Welsh county, upon the usual affidavit, by granting a rule absolute in the first instance.—*Hopkins v. Lloyd*, 6 East. 355. And the next English counties are Herefordshire to South Wales; and Shropshire to North Wales.—2 Maul. and Selw. 270.

*Ibid.*—No Welsh judge may appoint a deputy, except for the purpose of calling and adjourning the court, receiving motions, taking and proclaiming fines, and arraiguing recoveries; but the king, by sign manual, may appoint judges for the next sessions, in place of those who may be indisposed.

*Ibid.* Suits may be tried by special juries, as in the courts at Westminster, at the expence of the party applying, and each juror shall have one pound one shilling, and no more.

*Ibid.* The judges may empower persons to take affidavits concerning proceedings in their circuits, which



are to be filed; but they are not to be taken during the sessions. The officers used to take affidavits may continue to do so; and the judges may also empower persons to take bail, which shall be filed in the prothonotary's office.

*Ibid.* The judges may make rules for justifying bail, and notice shall be given of the taking of such bail by the defendant's attorney to the plaintiffs.

*Ibid.* Writs may be made returnable the first Wednesday in any month, or the first day of the next session, at the option of the plaintiff.

*Ibid.* All penalties recoverable by statute in the courts at Westminster, except such as are to be sued for in the exchequer only, the offence being committed in Wales, and the defendant resident there, may be recovered in the great sessions.

By 33 George III. c. 68, it is enacted, where final judgment shall be obtained in the courts of great sessions in Wales, &c., and the persons or effects cannot be found within the jurisdiction of the court, any court at Westminster may issue execution, &c.

Clauses in 34 Henry VIII. c. 26, enacting, that the sheriffs in Wales may issue a *capias*, &c., in complaints under 40s., and that no judgment be stayed by writ of false judgment, is repealed; and no execution to be stayed by any such writ, unless the prosecutor enter into recognizance, &c.; and in case of breach of recognizance, an action of debt may be maintained.

And by 5 George IV. c. 106. s. 1, when and as often as the attendance of any person or persons shall or may be deemed necessary as a witness or witnesses to give evidence in, about, or concerning any suit, cause, trial, commission, or issue, prosecuted, brought, and depending in or before any of the said courts of great sessions, and such person or persons shall not, when his, her, or their attendance is so deemed necessary, be resident within the jurisdiction of the said court of great sessions, where such his, her, or their attendance may so be deemed necessary, but be resident at such time in England or Wales, in all and every such cases it shall



and may be lawful for any of the parties in the said suits, trial, commission, or issue, to apply to the proper officer of his Majesty's courts of exchequer at Westminster, and such officer is hereby authorized and required to issue a writ or writs of *subpæna ad testificandum*, or any writ or writs of *subpæna duces tecum*, on demand, in like manner as the same is or are issued by the said court of exchequer in any cause, trial, suit, commission, or issue depending therein; and such writ or writs of *subpæna ad testificandum* and of *subpæna duces tecum* shall be directed to such person or persons, commanding such person or persons to attend and give evidence as a witness or witnesses in such court of great sessions, upon such cause, trial, commission, suit, or issue so prosecuted and depending therein; and such person or persons shall be compelled and compellable to attend the same, in like manner and under such penalties as if the said writ or writs had issued to command his, her, or their attendance in the said court of exchequer, in, upon, or concerning any suit, cause, trial, commission, or issue depending therein; and any such party, on whose behalf any such writ or writs shall be issued, in default of obedience to any such writ or writs by the person or persons to whom the same may be directed, and on whom the same shall be served, shall have the like remedy against such person or persons for such default, as if the said writ or writs had issued from the said court of exchequer, to compel and require such person or persons to attend and give evidence there; provided always, that in every case where a new cause or issue is commenced, it shall and may be lawful for the marshal of the said court of great sessions, in which such new cause or issue is commenced, in the name of a justice of such court, to issue such writs of *subpæna ad testificandum*, or of *subpæna duces tecum*, as either of the parties to the said suit shall require; and in case of disobedience to any such writ, the parties shall have the like remedy in the said court of exchequer as if the said writ or writs had been directly issued out of that court.

S. 2. It shall and may be lawful for any party or parties, who shall be dissatisfied with any verdict given or obtained, or nonsuit entered against him, her, or them, in any action which shall have been tried in any of the said courts of great sessions, to apply by motion to any of the said courts of king's bench, common pleas, or exchequer sitting *in banco*, for a rule to shew cause why a new trial of such action should not be granted, or nonsuit set aside and a new trial granted, or a verdict entered for the plaintiff or defendant, or a nonsuit entered, as the case may be, in the same manner as hath been usually heretofore done in actions depending in the said courts, and tried at *nisi prius* before any judge of assize, by virtue of any record issuing out of the said courts : and that thereupon it shall and may be lawful for the said courts to grant such rule, and proceed to hear and determine the merits of the same, in such manner and form as hath been heretofore done in actions depending in the said last-mentioned courts, and tried as aforesaid ; and in case the courts shall make the said rule absolute, which they are hereby authorized and empowered to do, and order a new trial to be had between the parties in such action, that upon the party or parties who shall have obtained such rule delivering an office copy of such rule so made absolute, to the proper officer of the court of great sessions where such cause was tried, all proceedings upon the former verdict or nonsuit so obtained in the said courts of great sessions shall cease, and the said actions shall proceed to trial at the next or some other great sessions, to be holden in and for the county in which the same was tried as aforesaid, in like manner as if no trial had been had therein ; or in case of a verdict being ordered to be entered for the plaintiff or defendant, or a nonsuit being ordered to be entered, as the case may be, judgment shall be entered accordingly.

S. 3. A transcript of the record for which such new trial shall be moved, or motion made for altering the verdict, or entering or setting aside a nonsuit, certified by the prothonotary of the said courts of great sessions



respectively, or his deputy, shall be transmitted to the court to which such application shall be made as aforesaid, for the purpose of such motion for a new trial, or setting aside such nonsuit and granting a new trial thereon, or entering a verdict for the plaintiff or defendant, or entering a nonsuit, and which transcript the said prothonotary or his deputy is hereby authorized and required to deliver on demand, on payment of the usual fee; and that the costs of such application for a new trial, and setting aside such nonsuit, or entering a verdict for plaintiff or defendant, or entering a nonsuit, shall be in the discretion of the said court to award and order to and by which party to such motion the same shall be paid: provided always, that nothing herein contained shall be deemed or taken to prevent any of the said courts of great sessions from granting any new trial, or setting aside any nonsuit, or entering a nonsuit, or altering a verdict, according to any rule established therein.

S. 4. It shall and may be lawful for the said court, to which such applications shall be made, or any commissioner appointed to take affidavits therein, to administer an oath to any person or persons making an affidavit either to obtain such rule, or shew cause against the same as aforesaid; and every person or persons forswearing him, her, or themselves in such affidavit or affidavits, shall incur and be liable to the same penalties as if such affidavit or affidavits had been made and sworn in an action depending in the said court: provided always, that nothing in this act contained shall extend or be construed to extend to stay or delay the entering up judgment which shall have been given or obtained in any action in any of the said courts of great sessions, and suing out execution thereon, unless the party or parties intending to apply under the provisions of this act for a new trial thereof, or for alteration of the verdict, or entering or setting aside a nonsuit, with two sufficient sureties, such as the court of great sessions wherein such action shall be depending shall allow of, shall first before such stay made be bound unto the



party or parties for whom such verdict or nonsuit shall have been given or obtained, by recognizance to be acknowledged in the same court, in such reasonable sum as the same court of great sessions shall think fit, to make and prosecute such application for such new trial or alteration of verdict, or entering or setting aside a nonsuit, and also to satisfy and pay, if such application shall be refused, all and singular the debts, damages, and costs adjudged and to be adjudged, in consequence of the said verdict, or nonsuit, in the said court of great sessions, and all costs and damages to be also awarded for the delaying of execution thereon; and upon such recognizance being entered into, the said court of great sessions is hereby authorized to stay all proceedings in such action: and further, that the entering up of judgment, in any of the said courts of great sessions, in any writ of dower or action of ejectment, and suing out execution thereon, shall not be stayed, unless the party or parties intending to apply for a new trial, or to alter the verdict, or enter or set aside a nonsuit therein under the provisions of this act, shall be bound in manner aforesaid unto the party or parties in whose favor such verdict or judgment of nonsuit shall have been given or obtained, in such reasonable sums as the court of great sessions in which such action shall be depending shall think fit, with condition, that if such application shall not be made and prosecuted, or shall be refused, the party or parties so intending to make such application shall pay such costs, damages, and sum or sums of money as shall be awarded by the said court of great sessions, in case no such application shall have been made and prosecuted, or after such application shall have been refused; and upon such recognizance being entered into, the said court of great sessions is hereby authorized to stay all proceedings in such action.

S. 5. The court of great sessions wherein such action shall be depending, upon such failure to make and prosecute such application, or such refusal, as aforesaid, shall issue a writ, if necessary, to enquire as well of the mesne profits as of the damages by any waste commit-

ted after such verdict or nonsuit in such writ of dower, or action of ejectment, shall have been given or obtained; and upon the return thereof, judgment shall be given, and execution awarded for such mesne profits and damages, and also for costs of suit.

S. 6. All writs of execution upon judgments obtained in the said courts of great sessions shall and may be made returnable before the judges of such courts respectively, on the common day in each of the two vacations annually betwixt the two sessions (being the first days of Trinity term after the spring sessions, and the first day of Hilary term after the autumn sessions), or on the first day of the next sessions, at the election of the party or parties obtaining such judgment, his, her, or their attorney, who shall sue out the same; and that the sheriffs (to whom any such writ of execution, or bailable writ issued out of the said courts, returnable in the vacation, shall be delivered) shall make due returns of such writs at the time the same shall be returnable, and file such writs and returns with the proper officer of such courts, or as soon afterwards as such sheriff shall be called upon by a rule of the same courts.

S. 7. It shall and may be lawful to and for the respective prothonotaries of the said courts, or such other officers as the judges of the said courts respectively shall appoint, to grant rules for the sheriffs in the vacation to return such writs of execution and bailable processes as shall be returnable in the vacation, in such manner and under such regulations as the said justices of the said court shall appoint for that purpose; and in case any sheriff shall refuse or decline to return any writ within six days after the service of such rule on him or his deputy, such sheriff shall be in the like contempt, and answerable in the same manner as if such rule had been made by the said judges at sessions.

S. 8. It shall and may be lawful to and for the said prothonotaries, or such other officer as aforesaid, to grant rules in the vacation for a particular of the plaintiff's demand, and of defendant's set-off, and for leave to plead several matters, or to pay money in stay of



proceedings, or to sign judgment for want of a plea, in any action depending in the said court, under such regulations as the said judges shall appoint for that purpose.

S. 9. It shall and may be lawful for the judges of the said courts of great sessions respectively, and the judges of such courts are hereby authorized and empowered, to issue commissions to persons resident out of the jurisdiction of such courts, for the purpose of taking answers, examinations, and affidavits, and for the examinations of witnesses in causes in equity, and also for the taking of affidavits and the examination of witnesses at law, in such manner and in such cases as the said court of exchequer has been used to issue the same, as occasion shall require, and of administering oaths to the persons putting in such answers and examinations, and making such affidavits, and being examined as witnesses.

S. 10. All and every person or persons forswearing him, her, or themselves in any answer or affidavit, or in any deposition or examination, taken and sworn before any Commissioner appointed by virtue of this act, shall incur and be liable to the same penalties as if such answer or affidavit, deposition or examination, had been taken and sworn in any suit in equity depending in the said court of exchequer, or in any action depending in the said court.

S. 11. It shall and may be lawful for the judges of the said courts of great sessions, and they are hereby authorized and empowered, in all cases at law, when the said courts shall be sitting, in any county within the limits of such courts respectively, to make such rules and orders in suits at law, instituted and depending in the other counties within their jurisdiction, as to them the said judges shall seem meet and occasion shall require; and such rules and orders shall be as valid and effectual in the law, and as binding upon the parties, as if the same had been made in the particular county in which such suits were instituted.

S. 12. It shall and may be lawful for the judges of the said courts of great sessions, and they are hereby



authorized and empowered, in all cases, both at law and in equity, when the said courts shall not be sitting in Wales, to hear motions and petitions, and make such rules and orders thereon in vacation, and out of the jurisdiction of the said courts, as to them the said judges shall seem meet, and occasion shall require; and such rules and orders shall be as valid in the law, and as binding upon the parties, as the same would or might have been in case the same had been made in Wales, within the jurisdiction of the said courts, and during the sitting thereof.

S. 13. Whenever a cause of action shall arise in one county, and the defendant or defendants shall reside in another county, such counties as last aforesaid being within the same jurisdiction of the said courts of great sessions respectively, it shall and may be lawful that any writ or writs to commence any action within any of the courts of great sessions, shall and may issue, directed to the sheriff of such county wherein such defendant or defendants may reside, such last-mentioned county being within the same jurisdiction of the said courts of great sessions respectively, notice being indorsed on such writ of the county wherein such action is brought, and which said writ or writs shall be deemed legal process to compel such defendant or defendants to appear to such action or actions.

S. 14. In all cases in which judgments shall have been obtained in the courts of great sessions respectively, it shall and may be lawful for the prothonotary of the circuits of the said courts of great sessions within which such judgment has been obtained, and he is hereby required, upon the application of the person or persons so obtaining the same, to issue a *testatum* execution against the defendant or defendants, his, her, or their goods and chattels directed to the sheriff of any of the counties within the same jurisdiction of such court of great sessions, although such county is not the county within which such judgment was obtained, in such and the same manner, and with the same force and effect as *testatum* executions are issued from the courts at

Westminster into any county on judgments in actions where the venue is laid in another county.

S. 15. In all cases in which any person shall have commenced any suit, or have entered any appearance in any suit at law or in equity instituted in any of the said courts of great sessions, or shall have come in as a creditor or purchaser, or otherwise submitted to the jurisdiction of the said courts of great sessions, but by reason of his or her residence out of the jurisdiction of such courts, or having withdrawn therefrom, his or her person or goods cannot be made amenable to the process thereof, it shall and may be lawful for the said court of exchequer in all suits and matters in equity, and in all suits and matters at law for the said court of exchequer, and also for the said courts of king's bench and common pleas, upon a certificate from the proper officer of the said courts of great sessions, of such commencement of suit, or of such appearance having been entered or such submission made, and upon a transcript or office copy of such rule, order, or decree being duly certified to the said court of exchequer in matters of equity, or in matters of law to the said court of exchequer or the said courts of king's bench and common pleas, together with an affidavit of a due service of a copy of such rule, order, or decree, and of the non-performance thereof, to issue an attachment or other process for enforcing obedience to the same, in such manner as is usual for the purpose of enforcing obedience to the rules, orders, and decrees of such court.

S. 16. It shall and may be lawful for the judges of the said courts, and they are hereby authorized to remove any officer of the said courts, or his deputy, for peculation, extortion, or other misconduct, and appoint a new officer or deputy in the room of the person so removed; any law, usage, or custom to the contrary notwithstanding: provided always, that nothing in this clause contained shall authorize such judges to dismiss on their own authority any officer of the said courts nominated and appointed by the crown.

S. 17. The judges of the said several courts of great



sessions shall and may, within their respective jurisdictions, have and take, and are hereby required to have and take, from any officer or officers of such courts respectively, and hereafter to be appointed, within three calendar months next after such appointment, and as often after as occasion may require, such security as to such judges shall seem proper for and concerning the accounting for all and every sum and sums of money which such officer or officers shall receive in any cause or suit at law or in equity pending in any such court of great sessions, and which said sum or sums of money shall be paid into any such court by any person in any suit therein, and received by any such officer or officers as is or are, or shall be accustomed or authorized to receive the same; such security to be given by recognizance, or otherwise, as the said judges shall direct, binding every such officer or officers, together with two or more sufficient sureties, in such penal sum or sums as to the said judges shall seem proper, for the due accounting for all and every such sum or sums of money so paid.

S. 18. It shall and may be lawful for the judges of the said courts of great sessions, and they are hereby authorized and empowered, in all cases in which they shall think fit, to order and direct any sum or sums of money belonging to the suitors of the said courts of great sessions to be paid into the Bank of England, in the name, and with the privity of the accountant-general of his Majesty's court of Exchequer at Westminster, subject to the order and decree of the court of great sessions, at the instance of which it shall be so paid in; and the said accountant-general is hereby directed to obey the orders and decrees of such court of great sessions in regard thereto, in like manner as he obeys the orders and directions of the said court of exchequer, and to act and do all matters and things relating to the delivering, securing, and investing of the money so ordered to be paid, and the payment, selling, and transferring of the same, and the keeping the accounts with the Bank of England, and other matters relating thereto,



in the like manner as he acts and does all matters and things relating to the delivery, securing, and investing of the money and effects of the suitors of the said court of exchequer, and the payment, selling, and transferring of the same, and the keeping the accounts or other matters relating thereto.

S. 19. And whereas by an act of parliament made in the thirteenth year of his late Majesty's reign, intituled "An Act to discourage the Practice of commencing frivolous and vexatious Suits in his Majesty's Courts at Westminster, in causes of action arising within the Dominion of Wales, and for further regulating the Proceedings in the Courts of Great Sessions, in Wales," it is enacted, that in case the plaintiff in any action upon the case for words, action, or debt, trespass on the case, assault, and battery, or other personal action, where the cause of such action shall arise within the dominion of Wales, and which shall be tried at the assizes at the nearest English county to that part of the said dominion of Wales, in which the cause of action shall be laid to arise, shall not recover by verdict, debt or damages to the amount of ten pounds, in such case, if the judge who tried the cause, on evidence appearing before him, shall certify on the back of the record of *nisi prius*, that the defendant or defendants was or were resident in the dominion of Wales, at the time of the service of the writ or other mesne process served on him, her, or them in such action, on such fact being suggested on the record or judgment roll, judgment of nonsuit shall be entered against the plaintiff; and such defendant or defendants shall be entitled to and have like judgment and remedy thereon, to recover such and the like costs against the plaintiff or plaintiffs in every such action, as if a verdict had been given by the jury for the defendant or defendants, unless the judge, before whom such cause shall be tried, shall certify on the back of the record, that the freehold or title of land was chiefly in question, or that such cause was proper to be tried in such English county: and whereas it is expedient, that so much of the said act as is herein recited should be repealed, an

other provisions be made in lieu thereof; be it therefore enacted, that so much of the said act as has been herein recited be and from henceforth shall stand absolutely repealed, and is hereby repealed.

S. 20. And whereas it is also expedient that so much of the said act of the thirteenth year of his late Majesty's reign, which relates to prevent transitory actions, where the cause of action does not amount to ten pounds, arising within the said principality, from being brought in any of his Majesty's courts of record out of the said principality, be repealed, and other and further provisions substituted in lieu thereof; be it therefore enacted by the authority aforesaid, that so much of the said last mentioned act be and is hereby repealed.

S. 21. In all actions upon the case for words, action of debt, trespass on the case, assault and battery, or other personal action, and all transitory actions, which from and after the sixth day of November, which shall be in the year of our Lord one thousand eight hundred and twenty-four, shall be brought in any of his Majesty's courts of record out of the principality of Wales, and the debt or damages found by the jury shall not amount to the sum of fifty pounds, and it shall appear upon the evidence given on the trial of the said cause, that the cause of action arose in the said principality of Wales, and that the defendant or defendants was or were resident in the dominion of Wales at the time of the service of any writ, or other mesne process, served on him, her, or them in such actions, and it shall be so testified under the hand of the judge who tried such cause, upon the back of the record of *nisi prius* (on such facts being suggested on the record or judgment roll), a judgment of nonsuit shall be entered thereon against the plaintiff or plaintiffs, and the plaintiff or plaintiffs shall pay to the defendant or defendants in such action, his, her, or their costs of suit, and the defendant and defendants shall have like remedy to recover the same as in the case of a verdict given for the defendant or defendants in such action; and in the taxation of all costs allowed and given to the defendant or defendants, the

proper officer shall allow to the plaintiff or plaintiffs, out of the defendant's costs, the full sum given by the verdict to the plaintiff or plaintiffs for his, her, or their debt or damages; and although no judgment shall be entered for the plaintiff or plaintiffs upon such verdict, yet nevertheless such verdict, without any judgment entered thereon, shall be an effectual bar to any action or actions commenced in any court whatsoever by the plaintiff or plaintiffs for the same.

S. 22. Nothing in this act contained shall bar or preclude any person or persons from commencing and carrying on any action, and which may be tried at the assizes at the nearest English county to that part of the said dominion of Wales, in which the cause of action shall be laid, to arise against any defendant or defendants so resident in the dominion of Wales, and obtaining full costs in such action, if the judge before whom the cause shall be tried shall certify on the back of the record, that the title or freehold of land was chiefly in question, or that such cause was proper to be tried in such English county.

S. 23. No writ of certiorari shall be granted, issued forth, or allowed, to remove any action, bill, plaint, cause, suit, or other proceeding at law whatsoever, originated in or commenced, carried on or had in any of his Majesty's courts of great sessions in Wales, unless it be duly proved upon oath that the party or parties suing forth the same hath or have given seven days' notice thereof in writing to the other party or parties concerned in the action, bill, plaint, cause, suit, or other proceeding sought to be so removed, and unless the party or parties so applying or suing forth such writ, shall, upon oath, shew to the court in which application shall be made sufficient cause for issuing such writ, and so that the party or parties therein concerned may have an opportunity to shew cause, if he or they shall so think fit, against the issuing or granting such certiorari, and that the costs of such application be in the discretion of the court wherein such application shall be made for such certiorari.



S. 24. The fees to be paid on any fine or recovery levied or suffered, and the amount of King's silver to be paid thereon, shall be in the same proportion, and ascertained and calculated in the same manner by the proper officer, as the fees and King's silver now usually payable on fines and recoveries levied and suffered in his Majesty's courts of common pleas, at Westminster, and shall not exceed the same.

S. 25. Provided always, and be it further enacted, that in all and every case where such fees and King's silver are now payable to any person or persons duly authorized to receive and compound for the same, under and by virtue of any patent or patents for any term or terms now in existence, within the respective courts of great sessions in Wales, the same sum or sums as is or are now demandable and payable under and by virtue of such patent or patents, shall be hereafter paid during the term or terms granted by such patent or patents.

S. 26. It shall and may be lawful for the cursitor of each and every court of great sessions in Wales, to issue any writ or writs of covenants, for the purpose of levying any fine or fines within the jurisdiction of such courts respectively, such writs to be issued and be tested, and bear date fourteen days at least before the first day of Hilary term, or fourteen days at least before the first day of Trinity term in each and every year; and the several cursitors, and each and every of them, are hereby required so to do as often as applied to for that purpose, on payment of the usual fee or fees now demandable on any writ of covenant; and that all and every writ or writs so tested or bearing date as aforesaid be made returnable on the said first day of Hilary term, and the said first day of Trinity term respectively, in each and every such year; and that upon an acknowledgment of such fine or fines by the proper parties to the same, taken before a judge of such court respectively, or by virtue of any *dedimus potestatem*, which the said cursitor or cursitors is and are hereby also required to grant, as often as the same be necessary, and on the *allocatur* of

a judge of the court of great sessions, within whose jurisdiction the fine may be so levied, in like manner in which such *allocatur* is given when a fine is acknowledged on any *dedimus potestatem*, or otherwise, during the sitting of such courts of great sessions, and on a certificate made on the back of any such writ or writs of covenant by the proper officer of such court, of the actual payment of King's silver payable upon every such fine or fines, and which certificate such proper officer is hereby required to make upon payment of such King's silver, at the costs and charges of any person or persons paying the same, such fine or fines shall have full force and effect, and be deemed to be fully completed from the first day of Hilary term, or the said first day of Trinity term, on which the said writ or writs shall be made returnable as aforesaid; and proclamation, if necessary, shall be made of such fine or fines at the next ensuing great sessions, and at the two following great sessions, according to law; and all such fine and fines shall operate and enure, and shall be equally binding upon all lands, tenements, and hereditaments, and upon all parties privy thereto, from the said first day of Hilary term, and the said first day of Trinity term, in like manner as if the same was or were levied during the sitting of the court of great sessions, within the jurisdiction of which such lands, tenements, and hereditaments are situated.

S. 27. All and every fine and fines hereafter levied in Wales, shall take effect and enure, and be deemed complete from the date of the caption of the acknowledgment taken in such fine or fines, and on the payment of King's silver due thereon, notwithstanding the death or deaths of any party or parties to such fine or fines after such acknowledgment.

S. 28. Any person authorized to take affidavits as a commissioner in the courts of king's bench, common pleas, and exchequer, or a master extraordinary in the high courts of chancery in the united kingdom, are hereby authorized to take any affidavit of and concerning any matter or matters arising, or fines or recoveries levied



or suffered within the said respective courts of great sessions, in like manner as any affidavit is now taken in the said last mentioned courts of king's bench, common pleas, exchequer, or chancery, of and concerning any fines or recoveries levied or suffered, or any cause, matter, or thing depending, or in anywise concerning any of the proceedings arising or being within the last-mentioned courts.

S. 29. No person shall be compellable to serve on any petit jury at any such court of great sessions, unless he possess an estate of freehold or copyhold of the clear yearly value of eight pounds or upward, or any estate for the term of any life or lives, or for the term of ninety-nine years from the commencement of such estate, of the clear yearly value of fifteen pounds.

With all these legislative enactments, the practice of the law is still very defective in the principality of Wales. In civil cases the plaintiff and defendant do not understand their counsel; and the judge and counsel do not comprehend the evidence in the Welsh language; and the jury very often do not derive any benefit from the summing up of the judge; and, in consequence, have not the advantage of the logical arrangement and inductions of the court.

In cases of crown law, there is a complete failure of justice, and the accused is placed in a painful and cruel situation; he does not, nor do the jury, understand the cause and detail of accusation; the judge and counsel receive the evidence from interpretation; the interpretation is always wrong; for instead of translating the words of the witness in the first person, the interpreter gives them in the second person, "He says so and so;" and thus the evidence is narrative and not positive. The judge has to address the jury in a language they are unacquainted with, and the accused knows no more than the dead of what is going on in court, at the moment he is receiving, perhaps, the sentence of death.

The English government, in appointing of Welsh judges, always select barristers of distinguished learning and character: but they do not take into consideration



the language, manners, and customs of the people : these are considered as requisites in judicial characters sent to India, the Ionian Islands, and the Cape of Good Hope ; and it is singular that the condition of the Ancient Britons should not meet with similar policy. The bar has included at all times a number of learned Welshmen ; and the twelve judges in general have among them one or more of the natives of Wales ; and yet the Welsh courts, with few exceptions, are presided by Englishmen : this must be an oversight of the ministers, and legislative bodies, and requires a gradual reformation.

## CHAP. VI.

*Of the Druids.*

*Et vos barbaricos ritus, moremque sinistrum  
Sacrorum, Druidæ positis repetistis ab annis.*

Lucan l. v. 450.

THE Ancient Britons paid their adoration to Sûl, the Sun; Taran, the Thunder; and Andras, the Goddess of the Woods, Liberty, and Confusion; and they are supposed to have been worshippers of hills, groves, and rivers, from their fondness of such places; because the lofty summit elevates the mind into grandeur of thought: the grove is the seat of peace and meditation, and the running stream introduces the contemplation of purity, time, and eternity.

This devotion of thought might have proceeded into fancies, and finally into idolatry; for the fifth law of Canute forbids the worshipping of the sun, moon, fire, streams, wells, stones, and trees.

The priests, or ministers of religious rites, were generally called Druids, from the Teutonic, or northern word Tryw, a Tree; and by the Britons, Derwyddion, or the Inhabitants of Groves and Trees. These occupiers of the hollow oaks introduced themselves and their rites and customs into the north of Scotland, Man, Mona, Wales, and the western parts of Britain, and never approached the settlements of the Belgi, or Saxons. The Druidical remains are the Solar Stone, the Circle, the Cromlech, the Cistfaen, &c.

The Solar Stone is like the Hirmensul, or long solar stone of the northern parts of the continent: that on Mostyn Hills, in the county of Flint, is eleven feet above the pedestal, having regular circles and diverging lines, and is called Maenchwyfan, or the Stone of Lamentation; and near it are several Tumuli or Barrows, con-

taining human bones. These Tumuli are called, Y Gorseddau, the Sessions, or the Adjudged.

The Britons had several places dedicated to the sun, *viz.*—Dinsul, or St. Michael's Mount, the Ocrinum of Ptolemy, in Cornwall; Dinsul, in Anglesey; Caersul, the present St. Paul's, in London, &c.

The solar stones are supposed, by Borlase, to be objects of idolatrous worship; but it is likely they were also used for other purposes.

The erect, or indicial stones, are numerous throughout the principality: some of them have been Roman millaria, without inscriptions; others are out of their line of roads, and of anterior erection.

There is a tradition among the Welsh, that the upright stones were raised for the destruction of snakes and serpents, and that these vermin, in ancient times, were numerous in the country, and beat themselves against these stones, until they finally caused their own destruction: the origin of this tradition may be accounted for, if we suppose that the Druids, like most magicians, made use of serpents in their imposing exhibitions, and trained them to entwine round these stones, and from their motions terrified the vulgar, and drew haruspical conclusions respecting the unseen events of futurity.

The country people call an upright stone sometimes, Llech-y-Cawr, and very often Llech-y-Gawres, and Llech-yr-Ast. The first name of the Giant's Stone has led many to conclude they were sepulchral: but the conjecture has not in any instance been supported by any subterraneous discoveries, though frequently attempted by the spade of curiosity. The other names of the Stone of the Giantess, and the Stone of the Bitch cannot be mistaken, as they refer to the brutal rites of the Druidesses; and we are supported in making such inference from the respectable authority of Strabo, who sates, that the religious rites of the Druids were often performed by women.

In Mr. Edward Llwyd's time there were two stones erect, and now thrown down, and called Llech-y-Gawres, and Llech-yr-Ast, in a field, called Cant-Llewas,



the Hundred Cries or Lamentations, in the parish of Llangoedmawr, in the county of Cardigan : there is also in the same county, in the parish of Llanfihangel Pen-y-Brin, a stone, called Llech-yr-Ochain, or the Stone of Grief; and near to it a well, called Ffynon Waedog, the Bloody Well.

These appellations of the stones, the field, and the well, are strong indications of their being places of sanguinary rites.

On the mountain of Gelli-Onnen, in the parish of Llangyfelach, in the county of Glamorgan, there was, in late times, a stone, called Croes-y-Garn, which stood in the middle of a heap of stones, and has been thrown down, and broken into three or four pieces : it was a flat stone, three inches thick, two feet wide, and about five feet in height : the top was round, like the sun, and ornamented with knots; below this, and on each side, were a human face and hands, then fretted work; and at the bottom of all were two feet cut out in very rude sculpture. This monument had been originally a solar stone, was afterwards altered into a cross, and thus had the honor of receiving Pagan and Christian salutation and worship.

The times of meeting at these solar stones have been lost; for the Romans, who abhorred the Druidical rites, would not suffer their continuance, and hence we have no notices left respecting their fasts and festivals. Some fanciful writers have stated Clammau and Cyn-tefin, or the First of May, and First of July, to be grand Druidical days : unfortunately for these inventors of the marvellous, Clammau is a Roman term, *ad kalendas maiæ* ; and Cyn-tefin is not the First of July; but Cyntaf-Hefin, the First of June; as Hefin signifies Young, and is the Welsh of Junius, or June. The term Gorseddau, given to the Barrows on the Hills of Mostyn, gives us no assistance; for Gorseddau is an ecclesiastical word from Choir, or Chorus, a Company of Singers : a meeting of bards or minstrels is called Gorsedd, or Assembly of Singers, similar to the choir of the cathedral; and the Barrows on Mostyn Hills are called Gorseddau, from

the church singing and mass performed there, when the solar stone was consecrated for a cross, and Paganism superseded by the admirable principles of Christianity.

The Druidical circles are numerous : that at Stonehenge, according to Mr. Gough's account, stands in the middle of a fine flat area, near the summit of a hill, and is enclosed with a circular double bank and ditch, near thirty feet broad, the vallum inwards ; after crossing which, we ascend thirty yards before we reach the work.

The whole forms a circle of about one hundred and eight feet in diameter from out to out, consisting, when entire, of sixty stones, thirty uprights, and thirty imposts ; of which there remain only twenty-four uprights, seventeen standing and seven down, three feet and a half asunder, and eight imposts. Eleven uprights have their five imposts on them by the grand entrance : these stones are from thirteen to twenty feet high. The lesser circle is somewhat more than eight feet from the inside of the outer one, and consisted of forty lesser stones, the highest six feet, of which nineteen remain, and only eleven standing ; the walk between these circles is three hundred feet in circumference. The Adytum, or Cell, is an oval, formed of ten stones, from sixteen to twenty-two feet high, in pairs, with imposts, which Dr. Stukely calls Trilithons, and above thirty feet high, rising in height as they go round ; and each pair separate, and not connected as the outer pair, the highest eight feet. Within these are nineteen smaller single stones, of which only six are standing. At the upper end of the Adytum is the altar, a large slab of blue coarse marble, twenty inches thick, sixteen feet long, and four broad, and pressed down by the weight of the vast stones that have fallen upon it. The heads of oxen, deer, and other beasts, have been found on digging within and about Stonehenge, and human bones in the circumjacent Barrows.

The avenue to Stonehenge was first observed by Mr. Aubrey. Dr. Stukely found that it extended more than 1700 feet down to the bottom of the valley, and was raised a little above the downs, between two ditches.

At the bottom it turns off to the right, or east, with a circular sweep, and then in a straight line goes up the hill between two groups of seven barrows, called The Kings' Graves.—*Gough's Camden*.

Stonehenge was anciently called Merddin Embrys, which, in the Cornish dialect, signified The Great Fort or Fence of Judgment: and it is to be apprehended, that druidical judgment did not consist in conclusions of right, but in condemnation, and in festivity on human victims.

Mr. Pennant, in his ideas respecting Druidism, fell into the fancies of Rowlands—"At Tre'r Dryw, or the Habitation of the Archdruid, I met with the mutilated remains described by Mr. Rowlands: his Bryn Gwyn is a circular hollow of a hundred and eighty feet in diameter: not far from it was one of the Gorseddau, now dispersed, but once consisted of a great heap of stones. Here were also the reliques of a circle of stones, with the Cromlech in the midst, but all extremely imperfect."—2 *Pennant*, 230.

The stupendous monument of Druidism, at Avebury, in the county of Wilts, is worthy of description:—"A village of the same name, being built within its circuit, and out of its stones, the gardens, orchards, and other inclosures, have both disfigured and concealed the great original plan. The whole is environed with an immense circular rampart, or terrace of earth, 60 feet broad, and a ditch within it, of the same breadth, the diameter is 1400 feet, the circumference 4800 feet, and the area inclosed 22 acres, through the centre of which runs the high road from Bath to Marlborough. The first circle of stones within this area is 1300 feet in diameter, and consisted of 100 stones from 15 to 17 feet square, reduced in 1742 to 40, of which only 17 were standing, and about 43 feet asunder, measuring from the centre of each stone. Within this great circle were two lesser, each consisting of two concentric circles, the outermost of 30, the inner of 12 stones, of the same size, and at the same distances from each other as the others. The southernmost of



these circular temples had a single stone in its centre, 21 feet high, the northernmost a cell, or kebla, formed of three stones, placed with an obtuse angle towards each opening to the north-east, before which lay the altar, as at Stonehenge.”—*Gough's Additions*.

The observations of the venerable Iolo Morganwg are worthy of high consideration. “The Welsh bards,” says this favorite of the muse, “always meet in the open air, whilst the sun is above the horizon, where they form a circle of stones, according to ancient custom: this circle they call Cylch Cyngrair, the Circle of Concord, or of Confederation. In these days, however, it is formed only of a few very small stones, or pebbles, such as may be carried to the spot in one man’s pocket; but this would not have been deemed sufficient by those who formed the stupendous bardic circle of Stonehenge.”—*Williams's Poems, Lyric and Pastoral, vol ii. p. 39, in note*.

These Druidical circles have been of late years represented as the places of national assemblies of the Ancient Britons, and that it was here they made their laws, formed treaties, and regulated the army, navy, and finances of barbarians. If they were ever used for such purposes, the parliaments must have been very frequent, and the petty states numerous; for from Jersey and Guernsey, through the west of England, through all Wales, to the Isle of Man and the Orkneys, these circles are to be met with every where, and sometimes two or three in a parish. If the wise and learned of the woods and fastnesses met in such places to legislate for the country, it is a lamentable circumstance that the enactments, the orations, and even the names of the distinguished members of these assemblies, have all fallen into the shades of oblivion.

It is the duty of a writer, and it is becoming to common sense, in recurring to anterior times, to leave behind all notions of modern institutions, to store his mind with all the information derivable from the writings of contemporary nations, and to sink his thoughts into a contemplation of the conduct of savages, who

had no home, no right, no power, but what emanated from natural force, and the most despotic volition.

The Cromlech is a large stone resting on two or more supporters, and was a local altar. Some of these stones are called Llech-y-Gawres, which shews there were Priestesses or Female Druids. Mr. Fenton is judicious in his remark, that a cross or church is generally erected in the neighbourhood of the Cromlech, to divert the public mind from idolatry and inhuman rites.

At Llanamlech, three miles from Brecknock, on the road to Abergavenny, is Ty Iltyd, or the House of St. Elwydd, and the name is applied to a Druidical remain, erected upon an eminence, called Maenest, or, probably, Maenast, at a short distance from the village. It is composed of three rude stones, pitched firmly in the ground, and supporting a fourth, placed in a declining posture upon the top, and evidently of the same construction with what is elsewhere called a Cromlech. The space beneath is about eight feet long, four feet wide, and nearly of the same height, and open at one end: the side stones within are inscribed with a number of strange characters, or squares, triangles, and radii. A rude upright stone, as was common near Cromlechan, stood formerly on one side of it, and was called by the country people Maen Iltyd, or Iltyd's Stone; but was removed about a century since by Mr. Walbeof, the lord of the manor, who made use of it in building.—  
1 *Hoare's Giraldd*, 57.

The Maen Iltyd is evidently a corruption of some other name, which has been converted into that of a saint: the sound leads one to presume it was the stone of the fairies, who were the objects of Druidical veneration.

The great Cromlech, at Pentre Evan, or St. Evan, in the county of Pembroke, has received the following description by George Owen:—"Another thing worth noticing is the stone, called Maen-y-Cromlech, in Pentre Ifan: it is a huge and massy stone, mounted on high, and set on the tops of three other high stones pitched, standing upright in the ground, which far sur-



passeth, for bigness and height, Arthur's Stone, in the way from Hereford to the Hay, or Llech yr Ast, near Blaen Porth, in Cardiganshire, or any other I have ever seen, saving some in Stonehenge, on Salisbury Plain, called Chorea Gigantum, being one of the chief wonders of England. The stones whereon this is laid are so high, that a man on horseback may well ride under it without stooping; and the stone that is thus mounted is eighteen feet long, nine feet broad, and three feet thick at the one end, but somewhat thinner at the other; and from it, as is apparent since its placing there, is broken off a piece of five feet broad, and ten feet long, lieing yet in the place. The whole is more than twenty oxen could draw. There are seven stones that stand in an arc, in form like the new moon, to the south end of the great stone, and on either side two upright stones confronting each other: doubtless it was mounted long since, in memory of some great victory, or the burial of some notable person, which was the ancient rite, for it is mounted on high, to be seen afar off, and hath divers stones round it, set in manner much like to that which is written in the first book of Maccabees, c. xiii. only, that this our trophy is of ruder form: they call the stone Gromlech; but I think that the true etymology is Grymlech, the Stone of Strength, for that great strength was used in the setting it to lie in the manner it doth."

The idea Mr. G. O. entertained of this Cromlech being a monument of victory is plausible, for Crom, in the Gaelic, signifies Stooping, and might refer to the disgraceful condition of the captives in being obliged to pass under this stone of triumph.

In other places the Cromlech is not so elevated, and could not have been used as a sign of subjugation. Crom, in Welsh, signifies the Crop, Gorge, or Stomach; and Cromlech is the Stone of Festivity. It must be acknowledged, that the Scandivanian Priests, or Druids, made oblations of human victims, and that these barbarous rites, and the influence they had over the nations they misled and over-ruled, exposed them to the



detestation and vengeance of the Roman generals: but it is still uncertain whether the Britons partook of these inhuman festivals. The priests of all nations have generally lived on the oblations which the gods were said to have consumed, and seldom allowed the offerer of the sacrifice to partake of the oblation. By analogy, the Druids having all the selfishness and overbearance of the profession, were not likely to have possessed more liberality than others of the like order in other countries; and it is gratifying to our feelings, that however our ancestors were priest-ridden, and persuaded to make sacrifices of their captives, wives, children, and of their own persons, there is no proof that the Ancient Britons, in any instance, feasted at the Cromlech, or ever merited the odious epithet of cannibals.

The Cistfaen is a space inclosed by four stones, and having a great horizontal stone for a lid or cover. Mr. Fenton, in his tour through Pembrokeshire, explored the sub-contents of the Cromlech and Cistfeini, on the bay of Newport. This group of Cistfeini, consisting of five, placed in a circle, radiating from a centre once occupied by what is denominated a Cromlech, long since overturned, stood on a gentle rising, in a field to the right of the road, and was almost hid, being overgrown with weeds and briars; and by several upright stones still to be traced, seemed to have been surrounded by an extensive circle of such, forming the mysterious precinct. Having removed the lid stones of the Cists, and digging down about a foot through fine mould, I came to charcoal, and soon after discovered pieces of urns, of the rudest pottery, some particles of bones, and a quantity of black sea pebbles: I opened them all, and, with a very trifling variation of their contents, found them of the same character. In the vacant space between each Cistfaen, as well as in the centre, over which the Cromlech had been raised, I likewise dug, but found nothing indicative of sepulture, furnishing a strong presumption that it was for a very different use. The largest lid stone was thirteen feet three inches in length, nor were the others much less,

and the whole group was in circumference forty-two yards. Before I had made this experiment on so many together, perfectly decisive of their use, there was every reason to suppose, from the form and name of the Cistfaen, that it was sepulchral, and perhaps for the Druids only, particularly when, like these, they differed so essentially from what in general we meet with: yet it still remains to be ascertained for what purpose that relic of remote antiquity, called the Cromlech, was erected.—*P.* 555.

The Cistfaen is to be met with in the Orkney Islands. Dr. Barry states the Island of Westray, in particular, contains a great number of these graves, and he attributes them to the Scandinavians: they are formed either of stones of a moderate size, or of four larger ones on end, arranged in the form of a chest, to contain the body, and such other articles as the custom of the times interred with it. Few marks of burning are observable in these mansions of the dead, which are occupied mostly by bones, not of men only, but of several other animals. Warlike instruments of the kind then in use also make a part of their contents, such as battle-axes, swords, broad swords, helmets, swords made of the bones of a large fish, and also daggers.—*Orkneys*, 211.

The Barrows, near Stromness, when opened, gave the following contents:—One of them contained three stone chests, in one of which was a skeleton, with a bag, containing bruised bones: the second had in it a skeleton in a sitting attitude; and the third contained a parcel of human bones, with some heads and hair, which, when first discovered, had the appearance of being rotten, but on their exposure to the air seemed to resume their former freshness.—*Barry*, 38.

In the history of Guernsey, Mr. Berry describes an immense Cistfaen, which stands on the waste upon an eminence, near l'Ancrese, which is composed of five cumbent stones, decreasing in weight from about twenty-five tons to ten tons in weight. The remains of two or three earthen vessels, and a quantity of human and other



bones, some of them bearing evident marks of fire, have been dug up, which are sufficient proof of the erection having been sepulchral, if not devoted to the inhuman purpose of Druidical sacrifice.—338.

There is in the parish of Llangyfelach, in the county of Glamorgan, a place, called Carn Llechart, consisting of a circular area of upright stones, eighteen yards in diameter, with only one entrance; and in the centre is a Cistfaen, or Altar, for the sanguinary rites of Druidism, and for a depository of the remaining ashes or burnt bones of the victims. A similar area, eighty feet in diameter, called Meini Hirion, with a Cistfaen in the centre, is to be seen in the parish of Dwygyfychau, in the county of Caernarfon.

The Cistfaen, which is generally found in Druidical circles, and in the vicinity of the Solar Stone, and the Cromlech, answers two purposes, to secure the victim, and to receive the remnants of the sacrifice, consisting of hair, bones, and ashes. By the chance of war or forgetfulness, the victim has been suffered to expire in the Cistfaen; for a skeleton is sometimes found in a sitting attitude, being the position in which the wretched being breathed his last: and the contents of the Cistfaen, which have been opened and dug under, manifest that they were not sepulchral places, but the dust-holes of the Druids, where they threw the residue of their savage oblations and festivals.

One of the contributors to the *Cyclopædia Britannica* advances the following wild doctrines:—"Before the invasion of the Romans, the Ancient Britons had among them various schools and seminaries of learning, which were wholly under the direction of the Druids, to whose care the education of youth was altogether committed. These Druidical academies were very much crowded with students; as many of the youth of Gaul came over to finish their education in this island. The students, as well as the teachers, were exempted from military services, and from taxes; and enjoyed many other privileges which much served to increase their number.



The academies of the Druids, as well as their temples, were situated in the deepest recesses of woods and forests, partly because such situations were best adapted to study and contemplation; and principally because they were most suitable to that profound secrecy with which they instructed their pupils, and kept their doctrines from the knowledge of others. Wherever the Druids had any temple of any great note, attended by a considerable number of priests, there they also had an academy, in which such of their priests as were esteemed most learned were appointed to teach. Of these British academies, the most celebrated was situated in the Isle of Anglesey, near the mansion of the Arch-Druid, who had the chief direction in matters of learning, as well as of religion." This quotation, (containing as well three times), which might as well have been omitted, gives us the important information, that a great number of students crowded round the Druids for receiving lectures, because they kept their doctrine from the knowledge of others: that they were privileged from serving in the militia, from the window tax, &c.: but why not give the true history, that no man in Anglesey knew, at the time, how to wrap himself in a coat; and that his abode was the bush or the cavern. Again, this contributor takes notice of the mansion of the Druid, not considering the palace of Howel the Good, in the close of the tenth century, was made of white rods, or watling, instead of walls. The learning of the Arch-Druid, of Anglesey, in savage times, may be presumed, from the abilities of William John, late Arch-Druid of that island, who was cowkeeper to Mr. Bailey, at Brixton; and died about three years ago.

It would be insulting to the understanding of the reader to quote, at length, this contributor any more, as his reveries are intrusive to pen, paper, and the press. In the course of his inventions and fancies, he asserts, it is probable the Druids were great astronomers, and received the science of the heavens by tradition, all the way down from Enoch, who went up to heaven: that the Druids

knew the admeasurement of the world; or, at least, of the island of Britain; and that one of them read lectures in anatomy on the bodies of more than seven hundred living men; and that the Druids dissected a prodigious number of human subjects: but he has omitted the process of roasting, and the savage luxury of the repast.

The Druids are said to have delivered their doctrines in verses; but it is singular that none of them are left, either on record, or in common tradition. A few men of Glamorgan, in the latter part of the fifteenth century, composed a set of aphorisms, which are supposed to express the opinions of the Druids respecting the Deity, and moral duties, in the following Theological and Moral Triades;—

### *Theological Triades.*

1. There are three primeval *Unities*, and more than one of each cannot exist; *one God*; *one Truth*; and *one point of Liberty*, and this is where all opposites equiponderate.

2. Three things proceed from the three primeval *Unities*: all of *Life*, all that is *Good*, and all *Power*.

3. God consists necessarily of three things: the greatest of *Life*, the greatest of *Knowledge*, and the greatest of *Power*; and of what is the greatest there can be no more than *one* of any thing.

4. Three things it is impossible God should not be: whatever perfect Goodness should be, whatever perfect Goodness would desire to be, and whatever perfect Goodness can perform.

5. Three things evince what God has done and will do: infinite Power, infinite Wisdom, and infinite Love; for, there is nothing that these attributes want of Power, of Knowledge, or of Will, to perform.

6. The three regulations of God towards giving existence to every thing: to annihilate the power of evil, to assist all that is good, and to make discrimination manifest, that it might be known what should and what should not be.

7. Three things it is impossible that God should not

perform : what is most beneficial, what all want most, and what is most beautiful of all things.

8. The three stabilities of existence : what cannot be otherwise, what need not be otherwise, and what cannot be conceived better ; and in these will all things end.

9. Three things will infallibly be done : all that is possible for the Power, for the Wisdom, and for the Love of God to perform.

10. The three grand attributes of God : infinite Plenitude of Life, of Knowledge, and of Power.

11. Three causes produced animated beings : *Divine Love*, possessed of perfect Knowledge ; *Divine Wisdom*, knowing all possible means ; and *Divine Power*, possessed by the joint Will of Divine Love and Wisdom.

12. There are three Circles (or states) of existence : the *Circle of Infinity*, where there is nothing but God, of living or dead, and none but God can traverse it ; the *Circle of Inchoation*, where all things are by Nature derived from Death ; this circle has been traversed by man ; and the *Circle of Felicity*, where all things spring from *Life* ; this man shall traverse in Heaven.

13. Animated Beings have three states of existence : that of *Inchoation* in the *Great Deep* (or *Lowest point of existence*) ; that of *Liberty* in the state of *Humanity* ; and that of *Love*, which is *Felicity* in *Heaven*.

14. All animated Beings are subject to three Necessities : a *beginning* in the *Great Deep* (lowest point of existence), *Progression* in the *Circle of Inchoation*, and *Plenitude* in *Heaven*, or the *Circle of Felicity* ; without these things nothing can possibly exist but God.

15. Three things are necessary in the *Circle of Inchoation* : the *least of all animation*, and thence the *beginning* : the *materials* of all things, and thence *increase*, which cannot take place in any other state ; the formation of all things out of the dead mass, hence *discriminate individuality*.

16. Three things cannot but exist towards all animated Beings from the nature of *Divine Justice* ; Co-



sufferance in the *Circle of Inchöation*, because without that none could attain the perfect knowledge of any thing; *Co-participation* in the *Divine Love*; and *Co-ultimity* from the *Nature of God's Power*, and its attributes of *Justice* and *Mercy*.

17. There are three necessary occasions of *Inchöation* (*metempsychosis*); to collect the *materials* and properties of every Nature; to collect the *knowledge* of every thing; and to collect *Power* towards subduing the *Adverse*, and *Devastative*, and for the *divestation* of *Evil*; without this traversing every mode of animated existence, no state of animation, or of any thing in Nature, can attain to *Plenitude*.

18. The three great, or primary infelicities of the *Circle of Inchöation*; *Necessity*, *loss of Memory*, and *Death*.

19. There are three principal indispensabilities (necessities) before plenitude of knowledge can be obtained: to traverse the *Circle of Inchöation*; to traverse the *Circle of Felicity*; and the recovered *memory* of all things down to the *Great Deep*.

20. Three things are indispensably connected with the state of *Inchöation*: *no subjection to injunctive laws*, because it is impossible for any actions to be there otherwise than they are; the *Escape of Death* from all *Evil* and *Devastation*; and the *Accumulation of Life and Good*, by becoming divested of *Evil* in the *Escapes of Death*; and all through *Divine Love* embracing all things.

21. The three instrumentalities of God in the *Circle of Inchöation*, towards subduing *Evil* and *Devastation*; *Necessity*, *Loss of Memory*, and *Death*.

22. There are three Connates; *Man*, *Liberty*, and *Light*.

23. The three necessary incidents of Humanity: to *suffer*, to *change*, and to *chuse*; and, man having the power of *chusing*, it is impossible before occurrence to foresee what his *sufferings* and *changes* will be.

24. The three equiportions of Humanity: *Inchöation* and *Felicity*; *Necessity* and *Liberty*; *Evil* and

*Good*; all equiponderate; man having the power of attaching himself to either the one or the other.

25. From three causes will the necessity of *rëinchoation* fall on Man: from *not endeavouring to obtain knowledge*; from *non-attachment to Good*; and from *attachment to Evil*; occasioned by these things he will fall down to his *connatural state* in the *Circle of Inchöation*, whence, as at first, he returns to *Humanity*.

26. For three reasons must Man unavoidably fall into the *Circle of Inchöation*, though he has in every thing else attached himself to Good: *Pride*, for which he falls down to the utmost of the *Great Deep*, or *lowest point of existence*; *Falsehood (Untruth)*, to a *state corresponding with his turpitude*; and *Cruelty* into a *corresponding state of brutal Malignity*, whence, as at first, he returns to the state of *Humanity*.

27. Three things are prïmitial in the state of *Humanity*: the accumulations of *Knowledge*, *Benevolence*, and *Power*, without undergoing *Dissolution (Death)*. This cannot be done, as of *Liberty* and *Choice*, in any state previous to *Humanity*; these are called the *three Victories*.

28. The three *victories* over *Evil* and *Devastation* are *Knowledge*, *Love (Benevolence)*, and *Power*; for these *know how*, *have the will*, and the *Power*, in their conjunctive capacities, to effect all they can desire: these begin, and are for ever continued, in the *state of Humanity*.

29. The three privileges of the *state of Humanity*; *Equiponderance of Evil and Good*, whence *Comparativity*; *Liberty of Choice*, whence *Judgment and Preference*; and the *origin of Power*, proceeding from *Judgment and Preference*; these being indispensably prior to all other exertions.

30. In three things *Man* unavoidably differs from *God*: *Man* is a *finite*, *God* is *infinite*; *Man* had a beginning, which *God* could not have; *Man* not being able to endure *Eternity*, must have in the *Circle of Felicity* a rotatory change of his mode of existence: *God*

is under no such necessity, being able to endure all things, and that consistent with *Felicity*.

31. Three things are primitia in the *Circle of Felicity*: cessation of *Evil*; cessation of *Want*; and the cessation of *Perishing*.

32. The three restorations of the *Circle of Felicity*: Restoration of *Original Genius* and *Character*; Restoration of *all that was primevally beloved*; and the Restoration of Remembrance from the origin of all things; without these, perfect *Felicity* cannot subsist.

33. Three things discriminate every animated being from all others: *Original Genius*; *peculiarity of Remembrance*, and *peculiarity of Perception*: each of these in its *Plenitude*, and two *Plenitudes* of any thing cannot exist.

34. With three things has God endued every animated being: with all the *Plenitude* of his own Nature; with *Individuality* differing from that of all others; and with an *original and peculiar Character and Genius*, which is that of no other being: hence in every being a *Plenitude of that Self*, differing from all others.

35. By the knowledge of three things will all *Evil* and *Death* be diminished and subdued: their *Nature*; their *Cause*; and their *Operations*: this knowledge will be obtained in the *Circle of Felicity*.

36. The three stabilities of Knowledge are: to have traversed every state of animated existence: to remember every state and its incidents; and to be able to traverse all states of animation that can be desired, for the sake of experience and judgment: this will be obtained in the *Circle of Felicity*.

37. The three peculiar distinctions of every being in the *Circle of Felicity* are: *Vocation*; *Privilege*; and *Character* (Disposition); nor is it possible for any two beings to be uniformly the same in every thing; for, every one will possess *Plenitude* of what constitutes his incommunicable distinction from all others; and there can be no *Plenitude* of any thing without having it in a degree that comprehends the whole of it that can exist.



38. Three things none but God can do : to endure the *Eternities* of the *Circle of Infinity*; to participate of every state of existence without changing; and to reform and renovate every thing without causing the loss of it.

39. Three things can never be annihilated from their unavoidable possibilities : *Mode of existence*; *Essentials of existence*; and the *Utility of every mode of existence*: these will, *divested of their Evils*, exist for ever, as varieties of the *Good* and *Beautiful* in the *Circle of Felicity*.

40. The three excellencies of changing mode of existence in the *Circle of Felicity*: *Acquisition of knowledge*; *Beautiful variety*; and *Repose*, from not being able to endure uniform *Infinity* and uninterrupted *Eternity*.

41. Three things increase continually: *Fire*, or *Light*; *Understanding*, or *Truth*; *Soul*, or *Life*: these will prevail over every thing else, and then the state of *Inchöation* will cease.

42. Three things dwindle away continually: the *Dark*; the *False*; and the *Dead*.

43. Three things accumulate strength continually, there being a majority of desires towards them: *Love*; *Knowledge*; and *Justice*.

44. Three things become more and more enfeebled daily, there being a majority of desires in opposition to them: *Hatred*; *Injustice*; and *Ignorance*.

45. The three *Plenitudes* of *Felicity*: Participation of every Nature with a plenitude of ONE predominant; Conformity to every Cast of Genius and Character, possessing superior excellence in ONE; the Love of all beings and existences, but chiefly concentrated in One object, which is God; and in the predominant One of each of these will the *Plenitude of FELICITY* consist.

46. The three necessary Essentials of God: *Infinite* in himself; *Finite* to finite comprehensions; and *Cöunity* with every mode of existence in the *Circle of Felicity*.

*Moral Triades.*

1. The three primary principles of Wisdom : Obedience to the Laws of God ; Concern for the welfare of Mankind : and suffering with fortitude all the accidents of Life.

2. The three great laws of Man's actions : what he forbids in another ; what he requires from another ; and what he cares not how it is done by another.

3. Three things well understood will give Peace ; the tendencies of Nature ; the claims of Justice ; and the voice of Truth.

4. There are three ways of searching the heart of Man : in the thing he is not aware of ; in the manner he is not aware of ; and at the time he is not aware of.

5. There are three things, and God will not love him that loves to look at them : Fighting ; a Monster ; and the pomposity of Pride.

6. Three things produce Wisdom : Truth, Consideration, and Suffering.

7. The three great ends of Knowledge : Duty, Utility, and Decorum.

8. There are three men that all ought to look upon with affection : he that, with affection, looks at the face of the earth ; that is delighted with rational works of art ; and that looks lovingly on little infants.

9. Three men will not love their country : he that loves luxurious food ; he that loves riches ; and he that loves ease.

10. Three things may be observed in a woman : and, loving the first, she will not dislike the other two : her own face in the mirror ; her husband's back afar off ; and a gallant in her bed.

11. The three laughs of a fool : at the Good, at the Bad, and at he knows not what.

12. Three things corrupt the world : Pride, Superfluity, and Indolence.—2 *Williams*, p. 239.

The translator, Mr. E. W., asserts these Triades to be patriarchal, pure, and sublime : it is therefore to be

lamented that they were ever made so generally known; for the publication of mysticism is a revelation of grand secrets, and a depreciation in their value. The divines and moralists of the present day, it is presumed, will form but a humble opinion of these Druidical maxims; and it is to be apprehended they will never be made the theme of pulpit harangues, nor used as a text book for theological and moral lectures in either of the English universities.

Dr. Owen Pugh, in his preface to the *Elegies*, attributed to Llywarch Hên, gives the following inventive account of Druidism:—

The Bards were divided into three essential classes, the *Bardd Braint*, *Derwydd*, and *Ovydd*. But before we proceed to explain the distinctions of these, it is requisite to take notice of the *Awenyddion*, or Disciples; whom it may be proper to consider as a fourth class. The *Awenyddion* wore a variegated dress of the bardic colours, blue, green, and white. To be admitted into this class, the first requisite was unimpeached morals; for it was indispensably necessary that the candidate should above all things be a good man. He was seldom initiated into any thing considerable until his understanding, affections, morals, and principles in general had undergone severe trials. His passions and faculties were closely observed, and exercised, when he was least aware of it; at all times, in all places, and on every occasion possible, there was an eye, hid from his observation, continually fixt upon him; and from the knowledge thus obtained of his head and heart, and in short his very soul scrutinized, an estimate was made of his principles and mental abilities; and agreeable to the approbation given, and in the manner, and degree thought most proper, he was initiated into the mysteries, and instructed in the doctrines of Bardism. During his probationary state of discipline he was to learn such verses and adages as contained the maxims of the institution, and to compose others himself, on any relative subject, doctrinal or moral.

The *Bardd Braint* was the title of the corporate de-



gree, or fundamental class of the order. None could be admitted to this degree without having undergone the regular discipline amongst the *Awenyddion*. He was, after presiding at three *Gorseddau*, denominated one of the *Gorseddogion*, and became fully qualified to exercise all the functions of Bardism; for it was as of this degree, and character, to which was annexed a plenitude of power adequate to all the purposes of the institution, that the chief Bard always presided. He could proclaim, and hold a *Gorsedd*, admit disciples, and *Ovyddion*; was capable of being employed in embassies; in the office of herald; and to instruct youth in the principles of religion and morality. It has been already said that a Bard could not bear arms, as he was the herald of peace; he was also to observe the most inviolable secrecy on all occasions, between such parties as engaged him in confidential offices; neither was he to espouse any particular party in religion, or in politics, as being inconsistent with his character. The *Bardd Braint*, on all occasions where he acted officially, wore the unicoloured robe of sky-blue, which was the distinguishing dress of the order, being emblematic of Peace, and also of Truth, from having no variety of colours.

The *Derwyddon*, or *Druids*, were such of the Bards, of either of the orders, of *Bardd Braint*, or of *Ovydd*, that were set apart to, or employed peculiarly in the exercise of religious functions; and long after the conversion of the Britons to Christianity the ministers of religion were called by this term, notwithstanding they had been for ages the Pagan priests; but Pagans we can hardly call those, who worshipped the true God in simplicity. Therefore let not the pious be alarmed at the idea of Druidism being still alive in this island; but let him examine it a little, and he will find that the British patriarchal religion is no more than that of Noah, or of Abraham, inimical to Christianity. There is in Druidism, and no less in Christianity, what seems extremely repugnant to the manners, and even the religion, of this age—a severe inflexible morality. Though the *Derwydd* was more peculiarly, yet he was not exclu-

sively the minister of religion, for the *Bardd Braint*, and even the *Ovydd*, might officiate as such, after being confirmed by reception into the order, at a *Gorsedd*. There was no superiority attached to the order of *Derwydd*; it was only a peculiar officiality, for which the others were deemed equally qualified; and indeed, to be a *Derwydd* it of necessity implied that he was a *Bardd Braint*; but, as a matter of convenience, the religious establishment was allotted to an appropriate set of Bards, distinguished by that name, to give notoriety, and discriminate visibility to their function. The dress of the *Derwydd* was white, the emblem of Holiness, and peculiarly of Truth, as being the colour of light, or the sun. The *Derwydd* was exempted from some offices, that were incumbent on each of the others. In him sanctity of life, and celebrity for wisdom, were commendatory qualifications always looked for; he was most immediately the instructor of youth; and was, from the necessary obligations of his office, the residentiary Bard of his district, an obligation which the others did not lie under.

The *Ovydd* was the third order, being an honorary degree, to which the candidate could be immediately admitted, without being obliged to pass through the regular discipline. This degree, in every circumstance of its peculiar institution, appears to be intended to create a power that was capable of acting on emergencies, on a plan different from the regular mode of proceeding. as well as of bringing within the system such kind of knowledge as was unknown, or foreign to the original institution. The requisite qualifications were, in general, an acquaintance with valuable discoveries in science; as the use of letters, medicine, languages, and the like; and it was not an easy thing, even in this order, to dispense with the knowledge of, and a genius for, poetry; but this on particular occasions might be done, in consideration of other eminent qualifications; for this order was a provisional one, for the purpose of admitting into the bardic system, in a regular manner, every thing useful, and laudable in science. The

*Ovydd* was, however, enjoined to acquaint himself with the bardic institutes and traditions; for, from several contingencies, it was possible that the order, or institution, might be perpetuated only by *Ovyddion*; which in its original purity, it could not be done, unless they were acquainted with its true principle, nature, and intention. It was deemed more honourable to be admitted into the orders by having been first admitted an *Ovydd*, than by going through a long discipline, at least such an idea now prevails. The *Ovydd* could exercise all the functions of Bardism; and by some particular acts he became entitled, by virtue of having performed them, to other degrees, after such acts had been acquiesced in by a *Gorsedd*. It is a received opinion that the Bards, in the character, and being of the order of *Ovydd*, may hold a *Cadair*, or subordinate provincial meeting, under cover, or within doors. The dress of the *Ovydd* was green, the symbol of Learning, and also of Truth, from being unicoloured. The candidate for this order was elected at a *Gorsedd*, on the previous recommendation of a graduated Bard of any of the three orders; who might from his own knowledge declare that whom he proposed was duly qualified. If the candidate was not known to a Bard, the recommendation of a judge, or magistrate, or of twelve reputable men, could constitute him a candidate, on which he was immediately elected by *coelbren*, or ballot. But if it ever happened that the number of Bards was not sufficient to elect, then any one of the order might arbitrarily admit three, who were thereupon deemed finally graduated. No more than three could be admitted in this manner, for that was a sufficient number to proceed by election, in the regular way; because arbitrary proceedings could not be suffered, but where the number was inadequate to act otherwise, and consequently a matter of necessity. Proclamation was another way of admission to the degree of *Ovydd*; that is, it was proclaimed at a *Gorsedd*, that a person of a certain name, place, and qualification was, on specified recommendation, proposed as a candidate; and that at a certain future period, not less than a whole



year, he was to be admitted to that degree ; and if no objection was, during that time, brought against him, he was considered to be graduated.— *Owen's pref.* p. 36.

These biped cameleons, who changed their colour as they took their degrees, must have made an imposing appearance in their long robes ; and it is to be regretted that Dr. O. P., in his interesting detail, has not been more minute in giving us the names of the materials of which the robes were made ; whether silk, muslin, Welsh flannel, or Scotch plaid ; and in informing us where these long robes were hung up of a night, when the learned gentlemen retired to take their repose in the luxury of a bush, or of a cavern.

A learned writer, the reverend Mr. Ledwich, has given the true history of the Druids, in the following investigation of passages which make mention of them in the writings of ancient authors :—

We are told the Druids taught the unity of God ; were not polytheists ; that Hesus, Teutates, and Taranis, were only names and titles of the Supreme Being ; nor did they worship the heavenly bodies : that Apollo and Beal were the prime deities of the Pagan Irish ; that they swore by the sun, moon, stars, and wind, and that they venerated the planets as types of the great Creator. Schedius declares their religion different from the Roman. The authors of the Universal History oppose some of these notions ; and Borlase says, it has long been disputed whence the Druidic discipline and superstition had their rise : but if we compare it, adds he, with the ancient gentile religion, every tenet and rite which the Druids taught and practised ; every deity which they are said to have worshipped, we shall find all common to them, and the most ancient idolaters of the east.

The Celtes, as Maximus Tyrius informs us, adored Jupiter ; but the Celtic Jupiter is a lofty oak. On the contrary, Lucan—

*Et quibus immitis placatur sanguine diro  
Teutates horrensque feris altaribus Hesus ;  
Et Taranis Scythicæ non mitior ara Dianæ.*

Assertions of ancient and modern writers so dissimilar, demonstrate an imperfect knowledge of the subject; and the impossibility of arriving at the genuine and original dogmas of Druidism. All that at present can be done towards giving a proper idea of them, is to recur to the ancients, and produce what they have delivered. In such a review it seems also necessary not to include every notice, as others have done, of the Celtic religion, dispersed in a multiplicity of authors, but to confine the inquiry to that theology alone, which is expressly declared to be Druidic: for the Celtes, a widely extended people, differed in religious tenets very much from each other; their notions of divine matters being tinged with those of their surrounding neighbours.

Cæsar is the earliest writer who mentions the Druids: whether he was ignorant of the subject, and confounded deities; or whether he wrote more like a soldier than a philosopher, is no part of our present business: his account of the Druidic religion we shall now give, and compare it with the Roman.

1. The Druids presided over divine affairs, took care of public and private sacrifices, and were the interpreters of religion: so did the Roman priesthood, as related by Dionysius, Halicarnasseus, and almost in the words of Cæsar.

2. The Druids exercised a civil and criminal jurisdiction, so did the Roman sacred college. Cicero informs us, that it was the saying of aged men, that he could not be a good pontiff, who was ignorant of the civil law.

3. Those who did not obey their decrees were interdicted the sacrifices. Among the Romans such a prohibition implied the most atrocious guilt.

4. There was a chief Druid, who had supreme authority. The Pontifex Maximus was a well known dignity in the Roman hierarchy.

5. On the decease of the chief Druid, the next in dignity succeeded: if there were equals, one was

chosen by suffrage. The sacred college at Rome was filled by suffrage.

6. The Druids were exempted from serving in war, and from taxes. The Roman priesthood was free from military duty, and city taxes; and it may be collected, that they had an immunity from all taxes.

7. The Druids taught their disciples a great number of verses. It was the Roman custom for youth to begin their studies with poetical works:—

*Det primos versibus annos,*

*Mæoniumque bibat fælici pectore fontem.*

Petr. Arbit.

8. It was unlawful for the Druids to commit their secrets to writing. The Roman augurs were sworn to secrecy.

9. The Druids taught the Metempsychosis: this was the belief of the unlearned Romans; and, as such, is ridiculed by Cicero, Ovid, and Seneca.

The Druids discoursed much of the stars, and their motions; of the magnitude of the world; of the nature of things; and of the greatness and power of the immortal gods. Such speculations employed the Roman clergy, as we learn from Cicero, Plutarch, and Ammianus Marcellinus.

This parallel exhibits a remarkable analogy. Is it not probable, that like late travellers, Cæsar has substituted the Roman in the place of the Druidic tenets. The affirmative receives countenance from the omission of some well authenticated and distinguishing practices, as their slaying and eating human victims, and their magical performances.

Cicero, who was contemporary with Cæsar, and a man of universal knowledge, and great curiosity, never, I think, mentions the Druids, or even Britain, except in one or two places; and then as a country whence slaves alone could be procured. “These you must not expect to find skilled in letters or music,” says he, in writing to Atticus.

Diodorus Siculus lived in the age of Julius Cæsar,



or somewhat later : he says, the Saronides were the Gaulish philosophers and divines, and held in great estimation : nor was it lawful to perform any sacrifice without the presence of a philosopher. There were also Vates, who, from auspices, and the entrails of victims, predicted future events.

The first part of this citation has supplied the moderns with all the fine things they have advanced on the Druids. The idea which Diodorus would convey of the Saronides, is their superintendence of the rites of religion. The only inducement he might have had for using the word philosopher was a perusal of Cæsar, who mentions their discourses on the stars; but lest he should be mistaken, he immediately adds theologists; as theology included such contemplations.

The passage in Lucretius so triumphantly brought, as making the Druids the authors of philosophy among the Celtes and Gauls, is explained in a few subsequent pages of Diodorus, where, it appears, the philosophy he was speaking of is theology : thus, we see the Druidists not only strain, but manifestly pervert the words of every ancient author to serve their purpose.

Had the Druidists reflected on what occasion the presence of the philosopher was necessary, they certainly could never think them such as became an enlightened and polished man, it was to behold one of his own species stretched on his back, his breast dissected with the stroke of a sword, while the Vates stand around, and with curious eyes view the convulsions of the members, the streaming of the vital fluid, and from the spectacle deduce cruel presages. These Vates were the same as the Roman Haruspices, the lowest of the sacerdotal order, so odious their employment, that they were scarcely admissible to the rank of senators.

Diodorus Siculus could not have better opportunities of information than Cæsar, who resided some time among the Celtes.

The latter mentions but a single order of priests, and no more are found among ancient and modern barbarians, whose customs and manners preserve an un-

erring resemblance. Diodorus makes an addition, for which there seems to be no ground but that propensity which writers cannot restrain, of accommodating the practice of other people to their own.

But it will be said, that the intelligent and judicious Strabo informs us, the Druids, besides the study of natural causes, cultivated also moral discipline, or ethics, which, in the Grecian schools, were the principal parts of philosophy. As Diodorus, from Cæsar's account of their employment, called them philosophers, so Strabo, from seeing them thus named, described their philosophy in terms solely applicable to the improved state of it in Greece, and by no means adapted to the wretched conjuring tricks of the Druids. If Strabo intended an eulogy on the learning and religion of the Celtes, as is pretended, he palpably contradicts himself, by giving us such characteristic traits of national barbarity as are only found among the most ignorant and barbarous people: had Strabo adverted to the inference to be drawn from his account of the Druids and their countrymen, he never would have said that they cultivated physics or ethics.

Passing over Mela, Lucan, and Tacitus, who record nothing remarkable of the Druids, I shall proceed to what Pliny has delivered concerning them.

The Druids, says he, who are the Gaulish Magi, hold nothing so sacred as the mistletoe, and the tree on which it grows, if it be an oak: they select groves of this wood for religious purposes; nor do they perform any sacred office without garlands of its leaves, from whence they derive their name of Druids. The mistletoe (very scarce) when found, is collected with great ceremony: this is done on the sixth day of the moon, a day so much esteemed by them, that they have made their months, years and ages, (which consist but of thirty years) to take their beginning from it: the moon, at that time, being strong enough, though not arrived at half her fullness. This day they call All-heal.

Having prepared their feasts and sacrifices under the oak, two white bulls are tied to it: a priest, clad in



white, ascends the tree, and cuts off the mistletoe : it is received below in a white garment : they then sacrifice their victims. The mistletoe, exhibited, is believed to remove sterility, and to be a preventative against poison : an eminent instance, concludes he, that human religion has often no other object than frivolous things. To this Bruker adds, that we may easily appreciate the value of that philosophy, which endeavoured to derive credit to its professors from the wearing of golden chains, and conducting itself with arrogance and pride.

In other places, Pliny relates their magic rites in gathering their samolus and selago ; their stories and charlatannerie, respecting the serpent's egg, and their sacrificing, and eating men.

Pliny calls the Druids the Gaulish Magi ; in the Celtic, they are named Dryi, and Dryithe, signifying persons conversant in diabolical arts. A closer knowledge having betrayed to the Romans their real character and ritual, they were no longer honored by them with the pompous titles of philosophers and divines, but that of magicians and conjurors. In what a contemptible light Pliny held the powers of magic, and the supposed virtues of herbs, may be seen in lib. 26, c. 4. ; lib. 28, c. 16. ; and lib. 37, c. 10. ; and in other places, where we find some very trifling, and some laughable, prescriptions of those ancient doctors.

As to their inhuman sacrifices, Pliny, after recounting them, adds, it cannot be estimated what thanks are due to the Romans for removing such monsters from society. That the Druids offered men in sacrifice is not denied, but that they ate them is not so easily assented to : and yet that the barbarians of northern Europe indulged in such repasts admits of the strongest evidence. Diodorus Siculus relates that the Britons, who inhabited Iris, or Erin, devoured human flesh. The Gauls, conducted by Brennus, into Greece, did the same. St. Jerome, in the fifth century, writes thus :—  
“ In my youth I saw, in Gaul, the Scots, a British people, feeding upon human bones.” The Scots and the Britons, of Iris, were probably the same people, and



as likely to be natives of Ireland as of Britain. The delicacy of modern times is shocked at the narration, and endeavours to elude its force by observing, that no such custom is found in Cæsar or Tacitus: that Jerome was young when he saw this spectacle, and might be imposed upon: but nothing can exceed the weakness of such evasions. Jerome was writing on a very serious subject: he was of mature age, and his credit and veracity at stake. It was not easy to erase from his memory the recollection of these men-eaters; the fact is not retailed from hearsay, or vague report: *ipse adolescentulus viderim*: can any mode of expression, or form of language, be less equivocal?

On the authority of some painted glass, in the cloyster of Whitby Abbey, it is asserted, that the Scots were anthropophagi until the reign of William the Conqueror.—*Monast. Angl.* 72. And so late as 1297, we read of their slaying a man, and dividing his skin into small portions; not by way of reliques, but to insult the deceased: in a word, the barbarians of Europe, of North America, and of the newly discovered islands, delight in human blood; their principal religious rites are stained with it. Infinitely more refined, spiritual, and mild, is the ritual of the uncivilized Siberians; and yet the Russian academicians do not break out into rapture on the sublimity of their theology, or the extent of their knowledge: in the style of Pliny's remark on the Druids, they add—*Ils sont de la plus grossiere ignorance, et dans la plus grande misere; leur etat preuve evidemment, que notre bonheur est proportionneè a nos lumieres.*

Here I shall close the evidence of antiquity on the Druidic religion, and the professors of it. If any traces of an enlightened and polished people can be found in, or are fairly deducible from it, the discoverer, without envy or rivalry, may enjoy the reward of his sagacity. Every liberal and cultivated mind will join with Lucretius—

*Nam nihil egregius quam res discernere apertas  
A dubiis, animus quas ab se protinus addit..*

Lib. 4. v. 468.

As a corollary fairly deducible from what is advanced, we may lay it down as certain, that mankind, in the various stages from rudeness to civility, will be found to have the same religious sentiments, the same occupations, and the same customs and manners. The frame of our mental and corporeal faculties will admit of no deviation from this identity; if the annals of the world record an exception, let it be produced: I am bold to say, it has escaped some attentive observers of the history of the human species. To behold an order of men, possessed of every science and accomplishment, as the Druids are said to have been, while their compatriots were sunk in the grossest ignorance, is such a phenomenon as never was seen.—7 *Archaeol.* 32.

## CHAP. VII.

*Of the Bards.*

*Vos quoque qui fortes animas belloque peremptas,  
 Laudibus in longum vates dimittitis ævum,  
 Plurima securi fudistis carmina Bardi.*

THE Bards, Bardi, or Barti, from their bearded appearance, were of Scandinavian origin; and their pursuits of music, public mission, and versification, were introduced into Wales intermediately from Ireland and Normandy.

Strabo, Diodorus Siculus, Lucan, Mela, Ammianus Marcellinus, and other authors, make mention of the Bardi; but their notices refer to the Bards of the continent.

Music and poetry were imported into North Wales from Ireland; for the princes of the North, by intermarrying with Irish women, and frequently taking refuge in that island, introduced many of its manners and customs into their native country. The Bards before that time were the noisy attendants of the Druids, and beat their tins, or blew their horns, without the inner Druidical circle. The times of these rites and clamours are fully alluded to in the following note of Mr. Edward Williams:—"The four grand and solemn Bardic days are of ancient usage, the two equinoctes, and the two solstices; the new and full moons are also subordinately solemn Bardic days: these are the conspicuous days, we may say holidays of nature; and were doubtless observed long before the institution of any other solemn, sabbatical, or festival days: this, and many other usages of the ancient British Bards bear the stamp of, and are obviously retained from, remotest antiquity: these customs are not known to have been discontinued or suspended in any age whatever, but have always, to the



present day, been observed. This is matter of no less curiosity than of wonder, that it should not have been long ago noticed; but the ancient British Bardism has, for ages, been in the hands of those who ranked not with the higher classes; and is retained only in those very sequestered and mountainous places that are seldom, if ever, visited by literary men. Bardism has also been from time immemorial under some degree of persecution: its regular professors are known in Glamorgan by the nick-name of Gwyr Cwm-y-Felin, and generally supposed to be infidels, conjurors, and we know not what. The North Walian Bards, as they call themselves, but improperly, of whose meetings we sometimes, of late, meet with accounts, know nothing at all of the ancient and genuiue Bardism.”—2 *Williams's Poems*, 161, *in note*.

The venerable Iolo Morganwg, in another part of the same volume, gives a favorable account of his profession:—“ The term Bard, in its original Cimbric acceptation, signifies priest; but, when letters were not known, Song having been found the best, most pleasing, and for that reason the most effectual, means of fixing permanently the Oralities of Religion and useful science, it became as indispensably necessary for a Priest to be a Poet as it is in these times for him to be able to read and write; hence Bard and Poet came in length of time to be synonymous terms.

Moderns understand nothing by the word Tradition but the wildly confused popular story of we know not what; Old wives tales; something as widely different from Bardic Tradition as the East is from the West; and, of course, whether they censure, or, in part, admit what they call tradition, they only talk nonsense, and jabber they know not what.

The Didactic Songs and Aphorisms of the Bards were always laid before their Grand Meetings, Conventions, or Curialities, of the Solstices and Equinoxes; there they were discussed with the most scrutinizing severity, if admitted at the first they were re-considered at the second meeting; if then approved of, they were

referred to the third meeting; and, being approved of by that, they were ratified or confirmed; otherwise they were referred to the Triennial Supreme Convention for ultimate consideration, where all that had been confirmed at the Provincial Conventions were also recited, and the disciples, that there attended from every Province, enjoined to learn them, that thereby they might be as widely diffused as possible: these were recited for ever afterwards, annually at least, at every Curiality or Convention, in Britain: this being the practice, it was impossible for perversion and interpolation to take place, every thing of this kind would be soon detected and rejected; all the Bardic Traditions were thus to be for ever recited annually at one or other of the four Grand Meetings of the year: being thus guarded in every Province, it was impossible for them to deviate materially from Truth. This well-guarded Tradition was a better Guardian of Truth than letters have ever been, especially before the art of Printing was discovered: we confide in letters that skulk in dens and dark corners; we know not whence they come into light, we often know not how they came into existence. If a manuscript has a little of the mould of age on it, we admit blindly more of what it says as truth than becomes a wise man. Letters can transmit lies to posterity through a long, dark, and unknown, as it were, subterraneous passage; Bardic Tradition walks in open day and beaten tracks, exposes itself to the eye of light, as its own language emphatically has it. Macpherson, Chatterton, Pinkerton, and others, could never have sported with Bardic Tradition as they have done with Letters. Nothing can more evince the fidelity of Bardic Tradition than that the Romance of Geoffry, of Monmouth, is never once noticed in any Bardic Poem or Aphorism, and of each there are extant in ancient manuscripts perhaps a thousand; it is so late as the fourteenth century, and the latter end of it, before any thing of the Story of Brutus appears in the writings of any Welsh Poet, and every Poet was not a Bard. The Bards never mention, or in the least allude to, the Trojan origin of the Britons,

whatever some may villainously assert. They always represent the Cymmry (Cimbri) as the Indigenes of Britain, and never give any farther account of their origin. Taliesin, by Llin Droca, (Trojan Race), means the Romans, then in this island; not the Ancient Britons.

Song, or poesy, was in the hands of Bardic Tradition, and well guarded by it from falsehood and fiction, which the Bards would by no means admit or authorize in the least; and the public would never countenance what their much-esteemed Bards rejected. It was in vain to attempt the propagation of falsehood in Verse. Long narrations and declamations in prose were unmanageable things for Tradition, they could not with ease come under its cognizance; of course it was more open than poesy to fiction: here letters were able to baffle the truth of Oral Fidelity, Art triumphed over Nature: hence it is that all the Welsh fabulous writings, as Geoffrey's History, Romances, Works of Popish superstition, &c. are in prose, nothing of the kind appears in verse till about the close of the fourteenth, or beginning of the fifteenth centuries, when we meet with incidental mention and allusions to the Trojan fable, and the achievements of papal priestcraft. About a century before this, Edward the Bardicide, surnamed Longshanks, had caused many of the Bards to be massacred, and all were severely restricted in the exercise of their ancient functions. They were Sons of Truth and Liberty, and of course offensive to that age of tyranny and superstition; but the Welsh would not suffer them to be exterminated. Some of them continued to the time of the Reformation, and even to this day. Whatever of fable and superstition may be found in the Welsh poetical manuscripts of the fifteenth and sixteenth centuries must not be attributed to Bardism; for, about this time, the Monks retained in their monasteries many Poets, [not Bards] that were ready and willing enough to do the work of their masters; and they did it.

The Welsh Bards and their countrymen were so partial to the science of tradition, that it was retained long



after letters became generally known, it was by means of it that the Primitive Christianity of Britain came (hand in hand with Bardism) down to the present day through a long and very dark night of error and Gothic barbarity, through the flames of papal persecution; on this account the ancient Welsh Bards, though they have not yet obtained it, are entitled to as noble a triumphal arch as that which has long ago been erected for the Waldenses. I cannot help thinking that the Patriarchs had something like the Bardic Science of Oral Tradition, and that we owe to it the accounts of the Creation, of the Deluge, the Book of Job, &c. and had we still, even in this literary age of the world, a set of men thus set apart, and supported by the Coinmunity, to instruct the multitude (always very ignorant in spite of our boasted books) on the principle of Bardic Tradition, it would be in many cases useful, and no less so as a counterpart to, and a watchful eye over, Letters, that, unlooked after, commit daily the most enormous rascalities: such an institution also amongst poor unlettered Heathens would have a better and more immediate effect than a premature attempt to literate them. Why must we not indulge all the suggestions of Benevolence? why not endeavour to turn every thing to the good of our poor fellow mortals? this kind of Tradition is the most ancient, the most natural, and when duly considered, and its principles well understood, will appear evidently the most effectual, method of propagating Knowledge and Truth; my suggestions are highly countenanced by the example and practice of him who spake as never man did, whose Sermon on the Mount is a set of Aphorisms very much like those of the Bards of Britain, and who wrote no book, but trusted all his divine maxims to the care of Orality, where for many years they remained before they were committed to writing, and ever since we have had woful reasons to lament that something like scientific tradition had not kept a watchful eye over the scoundrel Scribblecraft, that journeyman-thief of Priestcraft.”—2 *Williams*, 220.

These specious positions of Iolo will not bear minute

investigation, and shew that a fine poet is not always a fine reasoner.

In the reign of Hoel the Good, 950, the Bards were in great estimation, and enjoyed several privileges. The Aulic Bard, on his appointment, received from the queen a gold ring; and from the king a silver badge, or a harp, which he was not to part with, because it was a mark of distinction for life, and revertible to the crown at his decease. His place at meal was next to the chief of the household, and his office as Prydydd, or Companion, was to amuse the company with the harp, songs, and recitations, in flattering commendation of the ancestry, achievements, and liberality of his prince, or patron. In these exercises he never omitted mentioning the excellence of the ale, mead, and wine, and the generosity of the chief in pushing round the can.

The admission of such low characters into the free conversation of princes and chiefs was soon found to be injudicious; for the amusing poets of all nations have been an idle, insincere, and dissolute set of fellows. Homer was a public vagrant; Virgil, an idolatrous flatterer; Horace, a seducer and a sot; Milton, who had the elevation and pathos of mind to soar to heaven, and sink into hell, wrote the most laboured models of blasphemy; Dryden, in his fine flights, divests beauty of her veil, leaves chastity unconcealed, and throws the most brilliant colours on the vilest propensities of human nature; Pope, on his horizontal pinions, always carries a ballast of envy, malice, and all uncharitableness; and Dean Swift is for ever fluttering over the common sewer, or the stagnant pool.

The Welsh Bard employed to praise his chieftain, found it his duty, or assumed the impertinence, to slander his opponents: these ill-timed incentives to hatred, anger, and hostilities, widened the door of dissention, and prompted the chieftains to aggressions and reprisals. Bleddyn ab Cynfyn, prince of Powys, considered the demeanour of these household and wandering Bards so dangerous, that in 1076 he thought it expedient to make enactments and regulations for the future conduct of versifiers and minstrels.

Bardism was introduced into South Wales by the Norman Lords, who had their Trouveadores, or impromptu rhymers, who were succeeded by native Bards. These Trouveadores were men of intellect and literature, who were emancipated from vassalage. The modern ceremony of conferring the order of Bardism was taken from the Norman manner of releasing the Trouveador from vassalage: for, in the present day, when a miserable versifier is honored with the admission into the order of Bards, he has to take off his shoes, and he is pronounced a poet by some Bard of the isle of Britain, who holds a sword in his hand, as if he were about to confer upon him the honor of knighthood.

The age of chivalry, and the crusades, introduced the art of heraldry, and gave to descendants the honor of wearing the achievements of their ancestors; and the right of warfare allowed to contemporary feudal lords, gave occasion for heralds, messengers, or bearers of flags of truce: these offices in South Wales, and afterwards in Powys and Gwynedd, were filled by the domestic minstrels, and hence his duties extended to baronial embassies, to pedigrees, and to coats of arms.

On the decease of the Trouveadores of the Norman barons, their places were filled by Welsh, or native Bards, who had received some notions of music and versifying from the Scandinavians by way of Ireland, and were now introduced into a more extensive knowledge of their favorite arts, through the more polished medium of Normandy.

The refined manners of the Norman lords, whose barns were more respectable than the Cambrian palaces, whose conversation was learned and refined, and whose knowledge and pursuit of the useful and fine arts indicated civilization and luxury, enlarged the capacity of the Welsh Bard: the orchard, the garden, and the abbey gave him additional topics; the society of gentlemen improved his language and taste; and the manuscripts of Greek and Roman writers, preserved in the museums of these chiefs, supplied him with specimens of fine thinking, and models of composition: the Bards were therefore either of Irish or Norman cultivation.



In North Wales, where the Irish harp and mode of versifying were introduced, the minstrels, or rhymers, were such impertinent and mendicant vagrants, that Gryffydd ab Cynan, in the twelfth century, found it imperative to make regulations for their better conduct, in terms much more restrictive than the prior enactments of Bleddyn ab Cynfyn.

In South Wales no such enactments were requisite; for the Bard was the associate of the lord, the learned, and the artist: it is therefore to Norman grandeur and refinement the Welsh have to attribute the rise and progress of Bardism, as a profession of poetry, diplomacy, and heraldry.

In the words of Dr. Powel, the Welsh minstrels were, in the twelfth century, of three sorts: the first were called Beirdd, who composed songs and odes of various measures, wherein were required not only the poet's skill, but also a natural endowment, or a vein of genius, which the Romans termed the *furor poeticus*: these also kept the records of the arms and pedigrees of great men: the next were such as played upon musical instruments, chiefly the harp and the crwth; the last sort were called Atcaneaid, whose profession was to sing to instruments played upon by others. Each of these, by the laws of Gryffydd ab Cynan, had their rewards allotted to them; their life and behaviour were to be unblamable, under the risk of severe punishments, and they were forbidden from entering any man's house, or to compose a song of any person, without the permission of the party. Under these wholesome regulations, the Bards still kept their places at the tables of the great, and were invited to public festivals; for in 1176, Rhys ab Gryffydd, prince of South Wales, made a great festival at Christmas, at his castle of Aberteify, after proclamation first made, and invited all the Bards and musicians to attend: and for the amusement of the company, the Bards contended in rhyme upon given topics; and the musicians played in turn, as disputants of the greatest dexterity and skill.

The Bards, or Cambro Hybernian minstrels, of North

Wales, by their slanderous and seditious songs, and impromptu rhymes, made themselves obnoxious to their English sovereign; and, in consequence, Edward the First is represented to have treated them with great severity: but historians have not reflected that these minstrels were instigators of civil warfare, and cowards, who never assisted in the contest.

The learned and loyal members of the order of Bardism were not subjected to any inconvenience or penal grievance: for, in Glamorgan, the Bards met in sessions, or Gorseddau, in imitation of the Druids; but with this difference, that the Druids were judges of victims, and the Bards of talent: at these meetings, the Bard of the chieftain, and when domestic Bards were discontinued, the most pre-eminent favorite of the muse presided; the exercises upon a given topic, proclaimed by the chairman, were delivered in succession; and the chairman delivered his judgment, or *barn*, upon the talents and claims of these off-hand composers of poetry.

The following is supposed to be a correct list of the presiding Bards of Glamorgan, and of the attendant pupils or candidates for poetical honors:—

Trahaern Brydydd Mawr, Pres., .. .. A.D. 1300.

Hywel Bwr Bach, Pres. .. .. 1330.

Dafydd ab Gwilym, Pres., .. .. 1360.

Iefan Hen., Pres., .. .. 1370.

|                           |          |
|---------------------------|----------|
| Gwilym ab Ieufan Hên,     | } Bards. |
| Ieufan Tew Hên,           |          |
| Hywel Swrdwal, or Sudwal, |          |
| a Norman descendant,      |          |

Ieufan Tew Hên, Pres., .. .. 1420.

|                                      |          |
|--------------------------------------|----------|
| Hywel Swrdwal, or Sudwal,            | } Bards. |
| Ieufan ab Hyfel Swrdwal,             |          |
| Ieufan Gethin ab Ieufan ab Lleision, |          |
| Hywel ab Dafydd ab Ieufan ab Rhys,   |          |

Ieufan Gethin ab Ieufan ab Lleision, Pres., .. .. 1430.  
Gwilym Tew, Bard.

Gwilym Tew, Pres. . . . . A. D. 1460.

Huw Cae Llwyd,  
Hywel ab Dafydd ab Ieufan ab Rhys,  
Harri o'r Garreg Lwyd,  
Iorwerth Vynglwyd, } Bards.

Meredydd ab Rhosser, Pres. . . . . 1470.

Iorwerth Vynglwyd,  
Ieuan Deulwyn,  
Sir Eineon ab Owain, } Bards.

Ieufan Deulwyn, Pres. . . . . 1480.

Iorwerth Vynglwyd,  
Lewis Morganwg,  
Harri Hir, } Bards.

Iorwerth Vynglwyd, Pres. . . . . 1500.

Lewis Morganwg,  
Ieufan Du'r Blwg, } Bards.

Lewis Morganwg, Pres. . . . . 1520.

Meirig Dafydd,  
Dafydd Benwyn,  
Llewelyn Sion o Langewydd,  
Thomas Llewelyn o Regoes, } Bards..

Meirig Dafydd, Pres. . . . . 1550.

Watkin Pywel, Bard.

Dafydd Benwyn, Pres. . . . . 1550.

Llewelyn Sion,  
Sion Mawddwy,  
Dafydd Llwyd Mathew, } Bards.

Llewelyn Sion, Pres. . . . . 1580.

Watkin Pywel,  
Ieufan Thomas,  
Meiler Mathew,  
Dafydd ab Dafydd Mathew,  
Dafydd Edward o Vargam,  
Edward Dafydd o Vargam, } Bards.

Watkin Pywel, Pres. . . . . 1620.

Dafydd Edward,  
Edward Dafydd,  
Dafydd ab Dafydd Mathew, } Bards.



|                                              |          |       |
|----------------------------------------------|----------|-------|
| Edward Dafydd, Pres.                         | .. .. .  | 1660. |
| Hywel Lewys,                                 |          |       |
| Charles Bwtlwn, esq.                         | } Bards. |       |
| Thomas Roberts, Offeiriad,                   |          |       |
| S. Jones o Vryn Llywarch, Offeiriad,         |          |       |
| Eufan Sion Meredydd,                         |          |       |
| Dafydd o'r Nant,                             |          |       |
| Dafydd o'r Nant, Pres.                       | .. .. .  | 1680. |
| Hopcin y Gweydd,                             | } Bards. |       |
| Thomas Roberts, Offeiriad,                   |          |       |
| Dafydd Hopcin o'r Coetty,                    |          |       |
| Samuel Jones, Offeiriad, Pres.               | .. .. .  | 1700. |
| Rhys Prys, Ty'n-y-Ton, father of Dr. Richard | } Bards. |       |
| Price, the moralist and financier,           |          |       |
| William Hain,                                |          |       |
| Sion Bradford, when a lad,                   |          |       |
| Dafydd Hopcin, o'r Coetty, Pres.             | .. .. .  | 1730. |
| Dafydd Thomas,                               | } Bards. |       |
| Rhys Morgan, Pencraig Nedd,                  |          |       |
| Dafydd Nicholas,                             |          |       |
| Sion Bradford,                               |          |       |
| Sion Bradford, Pres.                         | .. .. .  | 1760. |
| Lewys Hopcin,                                | } Bards. |       |
| William Hopcin,                              |          |       |
| Edward Evan,                                 |          |       |
| Edward Williams,                             |          |       |
| Edward Evan, Pres.                           | .. .. .  | 1780. |
| Edward Williams, or Iolo Morgangw, Pres.     | ..       | 1824. |

In the other districts of Wales the societies were merely occasional meetings. The four nominal chairs are:—

Morganwg, or Glamorgan, Brecknock, and Gwent;—President Edward Williams.

Motto; Duw a phob Daioni; God and all Goodness.

Dyfed, or Carmarthen, Cardigan, and Pembroke;—President Walter Davies.

Motto; Calon wrth Calon; Heart united to Heart.

Powys, or Denbighshire, Montgomeryshire, Merionethshire, and Radnorshire;—President,

Motto; A Laddo a Leddar; He that Kills shall be Killed.

Gwynedd, or Anglesey, Caernarfon, and Flint; President,

Motto; Iesu, or Jesus.

These chairs, or provincial assemblies of Bards, are the creatures of the Norman barons; their mottos are modern, and the language is the present current Welsh. The advocates for the antiquity of Welsh Bardism recur to the times of Noah, in tracing the history of versification; they give us the costume of the Bard in remote and early times, and adduce the triades, or aphorisms of the Bards, as models of moral philosophy. These reveries are inconsistent with history and reasoning. The triades make no mention of Gorseddau, or Sessions, held at London, York, or Usk; the costume is not ancient, for it is questionable whether there was, in the time of Cæsar, a Bard in all Britain, who had acquired the science of tying a knot, and of applying the skin of the wild beast to cover his nakedness; and the aphorisms, or Bardic institutes, are the productions of modern barbarians. It will be sufficient to dissect a few of them, and append the observations.

1. "The three foundations of Genius: the gift of God, man's exertion, and the events of life."

*Obs.* The gift of God is proper: but, man's exertion is the acquisitive: the events of life are circumstantial, and cannot be foundations of Genius.

2. "The three primary requisites of Genius: an eye that can see nature, a heart that can feel nature, and boldness that dares follow nature."

*Obs.* Judgment is a requisite of Genius: but there are more than one organs of sense; the other two members of the triad do not apply; and the triad altogether is an old rule for painting.

3. "The three indispensables of Genius: understanding, feeling, and perseverance."

*Obs.* This triad is the echo of the preceding one; understanding and feeling are *hæc*, and *hæc*; and perseverance is beyond bounds, and relates to individual conduct.

4. "The three properties of Genius: fine thought, appropriate thought, and a luxuriantly diversified thought."

*Obs.* Thought is the property of a fool, as well as of a man of Genius: there are more than three pre-

dicates of thought, and the framer of the triad was unacquainted with genus, species, difference, and variety.

5. "The three things that ennoble Genius : vigour, fancy, and knowledge."

*Obs.* This triad is incorrigible; and the writer might as well have written, Twm, Sion, and Catty.

6. "The three supports of Genius : strong mental endowments, memory, and learning."

*Obs.* Here are three names for one thing: memory and Learning are mental endowments; the first is natural, and the other imposed and attained.

7. "The three ministers of Genius : memory, vigour, and learning."

*Obs.* The Welsh is Tri Gweinidogion Awen, the three vassals of Genius : they are all three foreigners, and have no logical appointments in this place.

8. "The three marks of Genius : extraordinary understanding, extraordinary conduct, and extraordinary exertion."

*Obs.* These extraordinaries have no business here : for the man of Genius is in general extraordinary destitute of the whole three.

9. "The three friends of Genius : vigour, discretion, and pleasantry."

*Obs.* Genius has the friendship of pleasantry, gives occasional calls on vigour, and never associates with discretion.

10. "The three things that improve Genius : proper exertion, frequent exertion, and prosperity in its exertion."

*Obs.* This triad promises three improvements of Genius, and mentions only one, *viz.*, prosperous exertion : and the one mentioned is a stimulus, not an improvement.

11. "The three effects of Genius : generosity, gentleness, and complacency."

*Obs.* Neither of these is applicable as an effect of Genius.

12. "The three things that enrich Genius : content-



ment of mind, the cherishing of good thoughts, and exercising the memory."

*Obs.* Neither of these three things tend to enrich Genius, or to make it fructiferous, for such is the Welsh expression. The word Genius, as used in these triades, represents the muse: for the Welsh Awen is the same as the Avena, or anciently pronounced Auena, of Virgil and Martial.

To resume the history of Bardism:—It is allowed that Edward the First possessed many virtues, and pursued lenient measures of policy. Mr. Carte says, "the only set of men who had reason to complain of Edward's severity were the Bards, who used to put the remains of the Ancient Britons in mind of the valiant deeds of their ancestors. He ordered them all to be hanged, as inciters of the people to sedition. Politics in this point got the better of the king's natural lenity; and those who were afterwards entrusted with the government of the country followed his example; the profession becoming dangerous, gradually declined, and, in a little time, that sort of men was utterly destroyed."

In the history of the Gwydir family, sir John Wynne had given a similar opinion:—"Edward the First, who caused our Bards all to be hanged by martial law, as stirrers of the people to sedition: his example being followed by the governors of Wales, was the cause of the utter destruction of that sort of men. From the reign of Henry the Fourth, this kind of people were at some further liberty to sing and keep pedigrees, for we have some light on antiquity from their songs and writings. From the reign of Edward the First to Henry the Fourth there is therefore no certainty, or very little of things done, other than what is to be found in the prince's records, which, now by tossing from the exchequer at Caernarvon to the Tower, and to the offices in the exchequer at London; as also by ill-keeping and ordering of late days, are become a chaos of confusion, with a total neglect of method and order, as would be needful for him, who would be ascertained of the truth of things done from time to time."

Sir John, however, is not correct in all his observations; for, from the reign of Edward the First to Henry the Fourth the Cambrian muse was not dormant; and we have a few poetical remains of Gwilym Ddû, Llewelyn Brydd, Hillyn, Iorwerth Vychan, Llewelyn Ddû, Llywarch Llaety, Casnodyn, and Rhisserdyn, and others, who all lived in that interval.

The Bards, in North Wales, by the severity of Edward the First, lost the patronage of the Barons, were driven out of their houses, and travelled through that part of the country in the character of rhyming and musical beggars.

A. D. 1403. To put a stop to this public evil, Henry the Fourth, by the *Ordinances de Gales*, enacted, *Que les Ministrelx, Bardes, Rymours et Westours, et autres Vagabundez Galeys deinz Northgales ne soient de-formes seoffrez de surcharger le paais, come ad este devant; mais soient ils outrement deffenduz sur peine d'Emprisonment d'un an.* That the Minstrels, Bards, Singers, Vassals, and other Welsh Vagabonds, in North Wales, be not hereafter permitted to be a burden to the country as they have been; but that they be thereof prohibited under the penalty of a year's imprisonment.

After this ordinance of Henry, the more respectable and learned of the Bards met in Gorseddau, or Sessions, in South Wales, under the patronage of the Barons; and in North Wales and Powys, by royal permission.

In 1450, a Gorsedd was held at Carmarthen, which was presided by Dafydd ab Edmund, who, paying more attention to quantity, alliteration, and consonancy, than to plot and description, extended the Welsh poetry into four and twenty varieties of rhythm. The chairman was probably a classical scholar, knew versification to be music limited within time and compass; that different subjects require different quantities in the expressions, in order to make an union of sense and sound; and with these impressions he put the Muse of Cambria in Greek and Roman fetters, by introducing new canons or rules.

This innovation of the chief Bard of Dyfed gave

great umbrage to the other Bards of Wales; and it is considered objectionable in the present day, from a mistaken notion that Dafydd ab Edmund fettered the poet to four and twenty metres upon any given theme; whereas, the object of Dafydd was to give a variety of rhythms, that the Bard might introduce them not compulsorily, but *ad libitum*, as Dryden has, in Alexander's Feast; and Pope, in St. Cecilia's Day.

The true system of Bardism existed only in South Wales, and more particularly in Glamorganshire, where the Trouveadores had been introduced in the retinue of the Norman chiefs, who made settlements, erected castles, and exhibited all the pomp and splendor of refinement and luxury in that part of the principality.

As the Norman language fell into disuse, and the domestic Bards of these chiefs were selected from the most learned of the Welsh natives, this new order of men, bearing the same epithetic names as the Scandinavian and Irish companions of the Druids, had too much vanity to acknowledge their literary origin as poets, and assumed a higher rank in antiquity than their masters, the Trouveadores, who had taught them the art of thinking, and the fascinating use of numbers.

These Bards in 1460 held a Gorsedd, Còrsedd, or Assembly of Singers, on Garth Maelog, in Glamorganshire, under the patronage of sir Richard Neville, and under the Bardic Presidency of Gwilym Tew.

From A. D. 1300 to 1460, being a period of 160 years, these sons of Song had, under the protection of the barons, cultivated the Muse, polished their native language, and arrived at that degree of conscious perfection, that they despised the Normans, who had given them instructions, and were willing to trace the art of Cambrian Poetry from a more ancient, although a barbarous source of knowledge.

At this Choir, Còr, or Corsedd, a few institutes of theology, ethics, and poesy, were drawn up and determined on in the form of triades; the profession was graduated into certain ranks or orders; their dresses were agreed to, as to their make and colour; the forms of



conferring degrees with the point of the sword, on the candidate standing without his shoes, like knight-hood, or manumission, was approved of; and the concluding of their meetings with a grand and full chorus, in imitation to the Choir or Côr of the cathedral, was also received in token of its being a Christian, and not a Pagan or Druidical meeting, and gave to these assemblies the name of Corseddau.

And it is to the æra of this grand meeting on Garth Maelog the historian has to recur in tracing the rise and progress of the modern Druids, Bards, and Awenyddion, whose conceited obscurity, mystic knowledge, and pertinacious credulity, excite in every man of learning the smile, and the grin, the irresistible emotions of laughter, and sentiments of repugnance and contempt.

The minstrels, rhymers, and Bards of North Wales, who had been placed under severe restrictions by Edward the First, and his immediate successors, were in some measure relieved by Henry the Eighth. This enlightened monarch permitted a Session to be held at Caerwys, in 1523, in order to exempt a few men of character, abilities, and patronage, from the severe enactments then in force against minstrels, rhymers, and Bards.

The persons certified as exempted from the operations of the laws against musical vagabonds, were :—

Tudyr Aled; Permissive Bard, and Teacher of Vocal Music.

Dai Nantelyn; Teacher of Vocal Music.

|                                                                         |   |                                 |
|-------------------------------------------------------------------------|---|---------------------------------|
| Edward Sirc,<br>Thomas ab Madog,<br>Edward Grythaur,<br>Morys Llanfaer, | } | Teachers of Instrumental Music. |
|-------------------------------------------------------------------------|---|---------------------------------|

|                                                                      |   |                                 |
|----------------------------------------------------------------------|---|---------------------------------|
| Hwlcyn Llwyd<br>Ieufan Delyniwr,<br>Ieufan Grythawr,<br>Dai Maesnor, | } | Students of Instrumental Music. |
|----------------------------------------------------------------------|---|---------------------------------|

|                                                                  |   |                        |
|------------------------------------------------------------------|---|------------------------|
| Huw Menai,<br>Rhys Grythwr,<br>Bili ab Owain,<br>Sion ab Sander, | } | Probationary Students. |
|------------------------------------------------------------------|---|------------------------|

In 1568 an Eisteddfod, or Bardic Session, was held at Caerwys, in the county of Flint, by virtue of a commission from queen Elizabeth, directed to sir Richard Bulkley, sir Rhys Gryffydd, Elis Price, doctor of laws; William Mostyn, esq., and dated at Chester, on the 23d of October, in the ninth year of her reign.

The purport of this commission was not the promotion of Bardism, but the suppression of vagrant minstrels, by admitting into the faculty of music, or singing and playing on the harp and crwth, men of abilities and character.

The Eisteddfod was held on the 26th of May following; and the undermentioned vocal and instrumental performers were allowed to continue their avocation of minstrels:—

*Vocal Music.*

|                                                                            |   |                      |
|----------------------------------------------------------------------------|---|----------------------|
| Lewis Edward,<br>William Llyn,<br>Owen Ifan, or Gwynedd,<br>Simeon Fychan, | } | Bards of Vocal Song. |
|----------------------------------------------------------------------------|---|----------------------|

|                                                                                                              |   |                                 |
|--------------------------------------------------------------------------------------------------------------|---|---------------------------------|
| William Cynwal,<br>Lewis Menai,<br>Sion Tudur,<br>Hugh Llyn,<br>Bedo Havesp,<br>Sion Philip,<br>Hugh Conway, | } | Primary Students of Vocal Song. |
|--------------------------------------------------------------------------------------------------------------|---|---------------------------------|

|                                              |   |                                   |
|----------------------------------------------|---|-----------------------------------|
| Ieuan Tew,<br>Huw Pennant,<br>Howel Ceiriog, | } | Secondary Students of Vocal Song. |
|----------------------------------------------|---|-----------------------------------|

|                                                  |   |                        |
|--------------------------------------------------|---|------------------------|
| Dafydd Alaw,<br>Edward Brwynllys,<br>Rhys Gelli, | } | Probationary Students. |
|--------------------------------------------------|---|------------------------|

*Instrumental Music.*

|                                                              |   |                                        |
|--------------------------------------------------------------|---|----------------------------------------|
| Sion ab Rhys, Pencerdd,<br>William Penllyn,<br>Hwlkin Llwyd, | } | Chief Bards, and Teachers of the Harp. |
|--------------------------------------------------------------|---|----------------------------------------|

|                                                                                                          |   |                                         |
|----------------------------------------------------------------------------------------------------------|---|-----------------------------------------|
| Thomas Anwyl,<br>D. Llwydab Sion ab Rhys,<br>Edward ab Evan,<br>Rob. ab Howel Llanvor,<br>Humphrey Gôch, | } | Chief Bards (not Teachers) of the Harp. |
|----------------------------------------------------------------------------------------------------------|---|-----------------------------------------|

Richard Glyn,  
Robert Llwyd,  
Evan Penllyn,  
Lewis Llanvor, } Primary Students on the Harp.

Huw Dai,  
Huw ab Morris,  
Siamas Morlas,  
Sion Newburgh,  
Ellis Gryffydd, } Secondary Students on the Harp.

Lewis Berain,  
Ieufan ab Meredydd,  
Gwalchmai ab Dafydd, } Probationary Students on the Harp.

Siamas Eutyn,  
Evan Penmon, } Chief Bards, and Teachers of the Crwth.

Robert ab Rhys Gytlyn,  
Thomas Môn,  
Sion Ednyfed,  
Thomas Grythor, } Chief Bards (not Teachers) of the Crwth.

Sion Ddu Grythor ; Primary Student on the Crwth.

Robert ab Evan Llwyd,  
Edward Grythor,  
Thomas Kegidva,  
Rhys Grythor Hiraethog,  
Thomas Grythor Bach,  
Dafydd ab Howel Grythor,  
Will am Ednyfed, } Secondary Students on the Crwth.

Richard Conway,  
Sion Alaw,  
Robert Conway,  
Crythor Llwyd Marchedd, } Probationary Students on the Crwth.

The commission stated, "Whereas it is come to the knowledge of the lord president, and others, our said council, in our marches of Wales, that vagrant and idle persons, naming themselves minstrels, rhymers, and bards, are lately grown into such an intolerable multitude, &c. ; the reformation whereof, and the putting of these people in order, the said lord president and council have thought to be very necessary ; and knowing you to be men both of wisdom and upright dealing, and also of experience, and good knowledge in the science, have appointed and authorized you to be com-



missioners for that purpose. Our said council have therefore appointed the execution of this commission to be at the said town of Caerwys, the Monday next, after the feast of the blessed Trinity, which shall be in the year of our Lord God 1568.

And therefore we require and command you, by the authority of these presents, not only to cause open proclamation to be made in all fairs, markets, towns, and other places of assembly within our counties of Anglesey, Caernarvon, Merioneth, Denbigh, and Flint, that all person and persons that intend to maintain their livings by name or colour of minstrels, rhymers, or Bards, within the talaith of Aberffraw, comprehending the said five shires, shall be and appear before you the said day and place, to shew their learning accordingly, and that you do repair to the place the day aforesaid, and calling to you such expert men in the said faculty of Welsh music, as to you shall be thought convenient, to proceed to the execution of the premises, and to admit such and so many as by your wisdom and knowledge you shall find worthy into, and under the degrees heretofore in semblable sort, to use, exercise, and follow the sciences and faculties of their professions, in such decent order as shall appertain to each of their degrees, and as your discretion and wisdom shall prescribe to them, giving strict monition and commandment in our name, and in our behalf to the rest, not worthy, that they return to some honest labour and due exercise, such as they be most apt unto for the maintenance of their livings, upon pain to be taken as sturdy and idle vagabonds, and to be used according to the laws and statutes provided in that behalf, letting you with our said council for advertisement by due certificate at your hands, of your doings in the said premises."

The purport of this commission, which has been blazoned as an order to hold a royal congress of Bards under the patronage of queen Elizabeth, merely amounts to an order of the queen to punish all minstrels, rhymers, and Bards, as idle vagabonds, according to the laws

and statutes provided in that behalf, with the exception of a few selected players on the harp and crwth, of passing talents and character.

The writings of the Welsh Bards are numerous. The largest collection is in the first volume of the *Myfyrian Archaiology*; they consist of ingenious trifles, very often on humble topics, and vested in coarse language; and do not include one epic poem.

Aneurin, Llywarch Hên, Merddin, and Taliesin, are said to have flourished in the sixth century: if that was the case, the Muse of Cambria fell dormant for five hundred years, and awoke again in the eleventh century. The times in which these Bards flourished has been matter of great anxiety to antiquarians, who have, after years of labour, informed the world, that Llywarch was buried in the church of Llanfor, drawing the inconsistent conclusion, that Taliesin was buried in that church seven hundred years before the building could have been erected.

The oldest Welsh MSS. do not recur further than the twelfth century. Merddin treats of the orchard which had no existence in Wales before the conquest:—Aneurin, Llywarch Hên, Merddin, and Taliesin, make use of the English words, *frank, venture, banner, sorrow*, &c. and introduce the names of places not built, and the names of saints who had not been canonized in the sixth century.

The history of Welsh Bardism, as a branch of literature, commences with the times of William Rufus, when the Norman settlers, in South Wales and Powis, introduced architecture and cultivation, and gave to the contemplative Bard the new topics of the castle, abbey, orchard, and the splendour of costume, festivity, and military parade.

The first writer that deserves our notice was Owain Cyfeiliog, prince of Powys, who flourished A. D. 1170, and has left us some specimens of his muse, which have been rendered into English by very respectable translators.

## THE CIRCUITS THROUGH WALES,

*By Owen Cyfeiliog, Prince of Powys.*

To share the festal joy and song  
 Owen's train we move along ;  
 Every passion now at rest,  
 That clouds the brow, or rends the breast ;  
 But oppression's foes the same,  
 Quick to kindle into flame.

Setting off from Mortyn, say  
 Whether shall we bend our way ?

Quick dispatch thee, boy : take heed  
 That thou slack not of thy speed,  
 Or with idle gossip greet  
 The loit'rer thou may'st chance to meet.  
 Onward push, and look not back ;  
 Let nought divert thee from thy track.  
 To Keri hie thee, lad, and say,  
 Thither we will bend our way.

Keri greeted, onward haste,  
 Thy time will not admit of waste.  
 With no vulgar message sent,  
 On thy duty be intent :  
 Dread our anger to excite,  
 Lest our vengeance on thee light.  
 Then announce, that in our rounds,  
 We visit next Arwystli's bounds.

Thy errand told, stay not long,  
 Herald of a princely throng :  
 But onward still thy steps pursue,  
 Caredig's confines in thy view.  
 Thither with speed, increasing go,  
 Swift as an arrow from a bow :  
 And to Penwedig tidings bear,  
 Of our approach and visit there.

Hence without delaying, boy,  
 To toil familiar by employ ;  
 Scorn fatigue ; and unsubdu'd,  
 Be thy painful march renew'd ;  
 Then with shout as hunter's loud,  
 Publish this our message proud :  
 That Meirion's mountains shall detain  
 The course of our convivial train.

Quick proceed, the mountains crost,  
 That not a moment may be lost ;



Fast by the margin of the deep,  
 Where storms eternal uproar keep.  
 The road to shorten mend thy pace,  
 Be thy speed contracting space;  
     And faithful to thy message, say  
     We take Ardudwy in our way.

No delaying, boy, push on  
 Ardudwy visited, be gone.  
 Haste the region to survey  
 Which Merfyn gloried erst to sway.  
 To Nefyn go, inquire for Nest,  
 And lodging there, become her guest.  
     By which untold it may be seen,  
     That we are on our road to Llayn.

Messenger, set off again,  
 Forerunner of our gallant train,  
 Hurry at our chief's command,  
 Prince of liberal heart and hand :  
 And as through Arvon winds thy way,  
 Armed knight, we charge thee stay,  
     That having journeyed many a mile,  
     We mean to visit Mona's isle.

We are Owen's princely host,  
 Spoils of foes the wealth we boast,  
 Tyrant Lloegyr overthrown  
 Gives us title to renown.  
 Then our toilsome marches o'er,  
 Can we want an opening door?  
     Shall we not find in Rhôs a bed,  
     Whereon to lay the weary head?

Thy prince commands thee to depart,  
 (Except the mistress of his heart  
 Haply thou should'st chance to meet),  
 With strictest orders none to greet:  
 But quickly mount the fleetest steed,  
 Not confining to thy speed ;  
     To Llanerch tidings to convey  
     That we shall stop there on our way.

Off again, that region face,  
 Nurse of a renowned race,  
 Who, for many a gallant deed,  
 Deserve the horn, the hero's meed ;  
 Thither haste with our commands,  
 Quitting Tyuo Bedwal's lands,  
     And say we purpose to regale,  
     And taste of social joy in lâl.

But tarry not, no respite take,  
 This witching region quick forsake,  
 Howe'er her sons to charm thy stay  
 May throw temptations in thy way;  
 We forbid thy lingering there  
 Beyond the opening of the year.

To Maelor then thy steps direct,  
 That she our coming may expect.

This performed yet loiter not,  
 Be thy very food forgot:  
 Every hindrance put away,  
 All that can create delay.  
 To stop in Maelor's not allowed,  
 For farther still extends thy road;  
 To visit Cynllaith we propose,  
 Then haste the message to disclose.

Thy progress, then, with counsel due,  
 And forms that suit our rank pursue,  
 Worthy of our commission prove,  
 For not like petty tribes we move;  
 Prompt to discharge thy duty go,  
 And borrow fleetness from the roe,  
 That Mechain in her turn may hear  
 Of our intended visit there.

What though our prince, with prosperous rounds,  
 Has measured Cambria's lovely bounds,  
 Though conquer'd realms enrich our train,  
 Heaven's kingdom yet is our's to gain,  
 Which to possess may we aspire,  
 Faith lending pinions to desire;  
 Where we our earthly journeys past  
 May find eternal rest at last.

*R. Fenton, Esq.*

---

### THE HIR-LAS, OR DRINKING HORN,

*From the Welsh of Owen Cyfeiliog, Prince of Powys.*

#### 1.

Uprose the ruddy dawn of day;  
 The armies met in dread array  
 On Maelor Drefred's field:  
 Loud the British clarions sound,  
 The Saxons, gasping on the ground,  
 The bloody contest yield.

## 2.

By Owen's arm the valiant bled,  
 By Owen's arm the coward fled  
     Aghast with wild affright,  
 Let then their haughty lords beware,  
 How Owen's just revenge they dare,  
     And tremble at his sight.

## 3.

Fill the Hir-las Horn my boy,  
 Nor let the tuneful lips be dry  
     That warble Owen's praise ;  
 Whose walls with warlike spoils are hung,  
 And open wide his gates are flung  
     In Cambria's peaceful days.

## 4.

This hour was dedicated to joy,  
 Then fill the Hir-las Horn, my boy,  
     That shineth like the sea ;  
 Whose azure handles, tipp'd with gold,  
 Invite the grasp of Britons bold,  
     The sons of liberty.

## 5.

Fill it higher still, and higher,  
 Mead will noblest deeds inspire ;  
 Now the battle's lost and won,  
 Give the Horn to Gronwy's son ;  
 Put it into Gwgan's hand,  
 Bulwark of his native land,  
 Guardian of Sabrina's flood,  
 Who oft has dy'd his spear in blood.  
 When they hear their chieftain's voice,  
 Then his gallant friends rejoice ;  
 But when to fight he goes, no more  
 The festal shout resounds on Severn's winding shore.

## 6.

Fill the gold-tipp'd Horn with speed,  
 (We must drink, it is decreed),  
 Badge of honor, badge of mirth,  
 That calls the soul of music forth !  
 As thou wilt, thy life prolong,  
 Fill it with metheglin strong.  
 Gryffydd thirsts, to Gryffydd fill ;  
 Whose bloody lance is used to kill ;  
 Matchless in the field of strife,  
 His glory ends not with his life :



Dragon, son of Cynwyn's race,  
 Owen's shield, Arwystli's grace  
 To purchase fame the warriors flew,  
 Dire, and more dire, the conflict grew;  
 When flush'd with mead they bravely fought,  
 Like Belin's warlike sons, that Edwin's downfall wrought.

## 7.

Fill the Horn with foaming liquor,  
 Fill it up, my boy, be quicker;  
 Hence away, despair and sorrow!  
 Time enough to sigh to-morrow.  
 Let the brimming goblet smile,  
 And Ednyfed's cares beguile;  
 Gallant youth, unused to fear,  
 Master of the broken spear,  
 And the arrow pierced shield,  
 Brought with honor from the field.  
 Like an hurricane is he,  
 Bursting on the troubled sea.  
 See their spears distain'd with gore!  
 Here the din of battle roar!  
 Bucklers, swords, together clashing,  
 Sparkles from their helmets flashing!  
 Hear ye not their loud alarms?  
 Hark! they shout: to arms! to arms!  
 Thus were Garthen's plains defended,  
 Maelor fight began and ended.  
 There two princes fought; and there  
 Was Morach Vorvran's feast chang'd for rout and fear.

## 8.

Fill the Horn; 'tis my delight,  
 When my friends return from fight,  
 Champions of their country's glory  
 To record each gallant story,  
 To Ynyr's comely offspring fill,  
 Foremost in the battle still;  
 Two blooming youths, in counsel sage,  
 As heroes of maturer age,  
 In peace and war, alike renowned,  
 Be their brows with garlands crowned;  
 Deck'd with glory let them shine,  
 The ornament and pride of Ynyr's ancient line!

## 9.

To Selyf fill of Eagle heart,  
 Skill'd to hurl the fatal dart;

With the wolf's impetuous force  
 He urgeth on his headlong course.  
 To Tudor next, great Madog's son,  
 They the race of honor run  
 Together in the tented field,  
 And both alike disdain to yield,  
 Like a lion in the fray,  
 Tudor darts upon his prey.  
 Rivals in the feats of war,  
 Where danger call'd, they rush'd from far;  
 Till shatter'd by some hostile stroke,  
 With horrid clang their shields were broke,  
 Loud as the foaming billows roar,  
 Or fierce contending winds on Talgarth's stormy shore.

## 10.

Fill the Horn with rosy wine,  
 Brave Moreiddig claims it now,  
 Chieftain of an ancient line,  
 Dauntless heart, and open brow.  
 To the warrior it belongs,  
 Prince of battle, theme of songs?  
 Pride of Powys, Mochnant's boast!  
 Guardian of his native coast!  
 But ah! his short-liv'd triumph's o'er,  
 Brave Moreiddig is no more!  
 To his pensive ghost we'll give  
 Due remembrance while we live;  
 And in fairy fiction dress'd  
 Flowing hair, and sable vest,  
 The tragic muse shall grace our songs,  
 Whilst brave Moreiddig's name the mournful strain prolongs.

## 11.

Pour out the Horn (though he desire it not),  
 And heave a sigh on Morgan's early grave;  
 Doom'd in his clay-cold tenement to rot,  
 While we revere the memory of the brave.

## 12.

Fill again the Hir-las Horn,  
 On that ever glorious morn,  
 The Britons and their foes between,  
 What prodigies of might were seen!  
 On Gwestyn's plain the fight began;  
 But Grynwy sure was more than man!  
 Him to resist on Gwestyn's plain,  
 A hundred Saxons strove in vain.  
 To set the noble Meyric free,  
 And change his bonds to liberty,

The warriors vow'd. The god of day  
 Scarce darted his meridian ray,  
 When he beheld the conquerors steep'd in gore,  
 And Gwestyn's bloody fight, ere highest noon was o'er.

## 13.

Now a due libation pour  
 To the spirits of the dead,  
 Who that memorable hour  
 Made the hostile plain their bed.  
 There the glittering steel was seen,  
 There the twanging bow was heard;  
 There the mighty press'd the green,  
 Recorded by their faithful Bard.  
 Madog there, and Meilir brave,  
 Sent many a Saxon to his grave.  
 Their drink was mead, their hearts were true,  
 And to the head their shafts they drew;  
 But Owen's guard in terrible array,  
 Resistless march along, and make the world give way.

## 14.

Pour the sweet transparent mead,  
 (The spear is red in time of need),  
 And give to each departed spirit,  
 The honor and reward of merit.  
 What cares surround the regal state,  
 What anxious thoughts molest the great;  
 None but a prince himself can know,  
 And Heav'n that ruleth kings, and lays the mighty low.

## 15.

For Daniel fill the Horn so green,  
 Of haughty brow, and angry mien;  
 While the less'ning tapers shine  
 Fill it up with gen'rous wine.  
 He no quarter takes nor gives,  
 But by spoil and rapine lives.  
 Comely is the youth, and brave,  
 But obdurate as the grave.  
 Hadst thou seen in Maelor fight  
 How we put the foe to flight?  
 Hadst thou seen the chiefs in arms,  
 When the foe rush'd on in swarms!  
 Round about their prince they stood,  
 And stain'd their swords with hostile blood.  
 Glorious bulwarks! to their praise  
 Their prince devotes his latest lays.



Now, my boy, thy task is o'er;  
 Thou shalt fill the Hörn no more.  
 Long may the King of kings protect,  
 And crown with bliss my friends elect;  
 Where Liberty and Truth reside,  
 And Virtue, Truth's immortal bride!  
 There may we all together meet,  
 And former times renew in heavenly converse sweet.

*R. W.*

---

Dafydd ab Gwilym, the father of Welsh Poetry, flourished about A. D. 1355.

This great genius, and man of fashion of the times, was born at Bro Gynin, in the parish of Llanbadarn Fawr, in the county of Cardigan. His father was Gwilym Gam, ab Dafydd, ab Iefan, ab Hywel, ab Cynwrig, ab Gronwy, ab Meredydd, ab Madog, ab Iorwerth, ab Llywarch ab Brân, the founder of one of the fifteen tribes of North Wales. His mother was Ardualful, a sister of Llewelyn ab Gwilym Vychan, of Emlyn, commonly styled Lord of Cardigan, as the proprietor of Dôl Gôch, in that county.

The princely descent of our Bard from Llywarch ab Bran is unquestionable: for as Dafydd was an illegitimate offspring, his pedigree was the more respectable; because the identity of his father was attested by the affidavit of his mother.

After receiving a liberal education, at the expence of his uncle, Dafydd went to reside at Gwernyleppa, in Monmouthshire, which was the residence or palace of his relation Ifor Hael, or Ifor the Generous, who was lord of Maesaleg, a son of Llewelyn ab Ifor, lord of Tredegar, and leaving no issue, was succeeded in his estates by his nephew Llewelyn ab Morgan ab Llewelyn ab Ifor, from whom are descended, in a direct line, the present Morgans of Tredegar.

At Gwernyleppa our Bard was engaged in receiving the rents of Ifor; and in superintending the education of Angharad, the daughter and only child of Ifor Hael. The young Angharad died in tender years; and there

is still extant an elegy, by Dafydd ab Gwilym, on his fair and hospitable pupil and relative.

From this time our poet devoted himself entirely to the Cambrian Muse. In 1360 he was elected to the Bardic Chair of Glamorgan; and, in succeeding years, composed several poetical pieces, with a talent and taste hitherto denied to Welsh versifiers, and which entitle him to the epithet of the Father of Welsh poetry.

### THE FAIR PILGRIM.

The Charmer of sweet Mona's Isle,  
With Death attendant on her smile,  
Intent on pilgrimage divine,  
Speeds to St. David's holy shrine,  
Too conscious of a sinful mind,  
And hopes she may forgiveness find.

What hast thou done, thrice lovely maid?  
What crimes can to thy charge be laid?  
Didst thou condemn the suppliant Poor,  
Drive helpless Orphans from thy door,  
Unduteous to thy parents prove,  
Or yield thy charms to lawless Love,

No, Morvid, no; thy gentle breast  
Was form'd to pity the distress'd;  
Has ne'er one thought, one feeling known,  
That Virtue could not call her own;  
Nor hast thou caus'd a parent's pain,  
Till quitting now thy native plain.

Yet, lovely nymph, thy way pursue,  
And keep repentance full in view;  
Yield not thy tongue to cold restraint,  
But lay thy Soul before the Saint;  
Oh! tell him that thy lover dies;  
On Death's cold bed unpitied lies;  
Murder'd by thee, relentless maid,  
And to th' untimely grave convey'd.

Yet ere he's number'd with the dead,  
Ere yet his latest breath is fled;  
Confess, repent, thou cruel Fair,  
And hear, for once, a Lover's pray'r,  
So may the Saint with ear benign,  
Sweet Penitent, attend to thine.

Thou soon must over Menai go;  
 May ev'ry current softly flow,  
 Thy little bark securely glide  
 Swift o'er the calm pellucid tide;  
 Unruffled be thy gentle breast,  
 Without one fear to break thy rest,  
 Till thou art safely wafted o'er,  
 To bold Arvonian's tow'ring shore.

O! could I guard thy lovely form  
 Safe through yon desert of the storm,  
 Where fiercely rage encount'ring gales,  
 And whirlwinds rend the affrighted vales:  
 Sons of the tempest, cease to blow,  
 Sleep in your cavern'd glens below;  
 Ye streams that, with terrific sound,  
 Pour from your thousand hills around;  
 Cease with rude clamours to dismay  
 A gentle Pilgrim on her way.

Peace! rude Traeth Mawr; no longer urge  
 O'er thy wild strand the sweeping surge;  
 'Tis Morvid on thy beach appears,  
 She dreads thy wrath—she owns her fears;  
 O! let the meek repentant maid  
 Securely through thy windings wade.

Traeth Bychan, check thy dreadful ire;  
 And bid thy foaming waves retire;  
 Till from thy threat'ning dangers freed,  
 My charmer trips the flow'ry mead,  
 Then bid again with sullen roar,  
 Thy billows lash the sounding shore.

Abermo, from thy rocky bay,  
 Drive each terrific surge away:  
 Though sunk beneath thy billows lie  
 Proud fanes, that once assail'd the sky.  
 Dash'd by thy foam, yon vestal braves,  
 The dangers of thy bursting waves.  
 O! Cyric, see my lovely fair  
 Consign'd to thy paternal care;  
 Rebuke the raging seas, and land  
 My Morvid on yon friendly strand.

Dyssynni, tame thy furious tide,  
 Fix'd at thy source in peace abide;  
 She comes—O! greet her with a smile!—  
 The charmer of sweet Mona's Isle.  
 So may thy limpid rills around,  
 Purl down their dells with soothing sound.



Sport on thy bosom, and display  
 Their crystal to the glittering day ;  
 Nor shrink from Summer's parching sun,  
 Nor, chain'd in ice, forget to run.  
 So may thy verdant marge along  
 Mervinia's Bards in raptur'd song  
 Dwell on thy bold majestic scene,  
 Huge hills, vast woods, and vallies green,  
 Where revels thy enchanting stream,  
 The Lover's haunt, and Poet's theme,

Thou Dyvi, dangerous and deep,  
 On beds of ooze unruffled sleep ;  
 O'er thy green wave my Morvid sails ;  
 Conduct her safe, ye gentle gales ;  
 Charm'd with her beauties, waft her o'er  
 To fam'd Ceredig's wond'ring shore.

Foamy Rhediol, rage no more  
 Down thy rocks with echo'd roar ;  
 Be silent, Ystwyth, in thy meads,  
 Glide softly through thy peaceful reeds ;  
 Nor bid thy dells rude Aeron ring,  
 But halt at thy maternal spring ;  
 Hide from the nymph, ye torrents wild,  
 Or wear, like her, an aspect mild ;  
 For her light steps clear all your ways ;  
 O, listen ! 'tis a Lover prays !

Now safe beneath serener skies,  
 Where softer beauties charm her eyes,  
 She Teivi's verdant region roves,  
 Views flow'ry meads and pensile groves ;  
 Ye lovely scenes, to Morvid's heart,  
 Warm thoughts of tenderness impart,  
 Such as in busy tumults roll,  
 When Love's confusion fills the soul.

Her wearied step, with awe profound,  
 Now treads Menevia's honor'd ground.  
 At David's shrine now, lovely maid,  
 Thy pious orisons are paid :  
 He sees the secrets of thy breast,  
 One sin, one only, stands confess'd,  
 One heinous guilt, that, ruthless, gave  
 Thy hopeless Lover to the grave.  
 Thy soften'd bosom now relents,  
 Of all its cruelty repents,  
 Gives to Remorse the fervent sigh,  
 Sweet Pity's tear bedews thine eye ;

Now Love lights up its hallow'd fire,  
 Melts all thy heart with chaste desire:  
 Whilst in thy soul new feelings burn,  
 O! Morvid, to thy Bard return:  
 One tender look will cure his pain,  
 Will bid him rise to life again,  
 A life like that of Saints above,  
 Extatic joy, and endless love.

E. W.

### TO IVOR THE LIBERAL,

*On being presented by him with a Pair of Gloves.*

Thou Ivor, darling of the Muse,  
 Who through the world thy fame pursues;  
 Proclaims thy worth in ev'ry clime,  
 Whilst rapture fills her lay sublime;  
 And feels her thrilling soul expand,  
 Whilst foster'd by thy bounteous hand.  
 Thy ample gate, thy ample hall,  
 Are ever op'ning wide to all;  
 And, warm'd in Heav'n, thy ampler mind  
 Dilates in Love to all mankind.  
 The Poor from thee with joy return,  
 They bless thy name, they cease to mourn;  
 And bid the God, who knew their grief,  
 Reward thy hand that gave relief.

As, lately, sitting at thy board,  
 Where ev'ry guest thy worth ador'd,  
 With grateful warmth I tun'd my lays,  
 And felt high transport in thy praise,  
 Whilst noble Dukes, and Barons bold,  
 Sprung from those Heroes fam'd of old,  
 United, anxious, to proclaim  
 The peerless glories of thy name;  
 Name far renown'd for worth complete,  
 The greatest of the truly great.  
 Thy favors were on all bestow'd,  
 Whilst ev'ry look with rapture glow'd;  
 Thy Bard, esteem'd the nobler guest,  
 Was with distinguish'd bounty bless'd;  
 The gifts of Nudd could not excel  
 The gloves that to my portion fell;  
 Surpassing Morday's boon of old,  
 For both my gloves were cramm'd with gold;  
 And Rhydderch's hand could not reward  
 With nobler meeds his tuneful Bard.

I with thy gifts will never part,  
 Whilst life's warm blood flows through my heart :  
 The Warrior draws his blade in vain ;  
 My gloves he never can obtain ;  
 Great Ivor's friendship shall inspire  
 His Bard with Arthur's martial fire ;  
 His grateful Bard, that dares advance,  
 Unarm'd, against that warrior's lance ;  
 And, feeling Heav'n approve the deed,  
 Will with his blood the ravens feed.

Should my dear Morvid, kneeling, crave  
 What, for my songs, lov'd Ivor gave ;  
 Though sore to bear, I'll bid her weep,  
 And, spite of Love, thy present keep.

Weak Vanity shall ne'er induce,  
 And doom thy gloves to common use,  
 They near my heart are safely stor'd,  
 Like relics of a Saint ador'd :  
 Yet, should the Northern blast compel,  
 When snows enrobe the frozen dell,  
 I'll wear thy gloves, they shall impart  
 Warmth to my hand, and to my heart,  
 Nor shall the hand, thy bounty grac'd,  
 Be with a meaner glove embrac'd.

To sing thy deeds I often rove  
 Through stately Wennallt's verdant grove,  
 When May displays her florant hues,  
 Invites to joy the tuneful Muse,  
 I feast with thee, those shades among,  
 On luxuries of ancient song ;  
 Strive old Anneurin's heights to gain,  
 And emulate his lofty strain.  
 O ! let me to poetic fame  
 Consign thy great, thy deathless name.  
 Thy princely stock was ever grac'd  
 With martial sons, with daughters chaste ;  
 The noblest virtues all combine,  
 To gild the glories of thy line.

May ev'ry blessing from above,  
 On thee descend in dews of love !  
 If aught excels in bliss divine,  
 May that selected meed be thine !

E. W.



## THE THUNDER STORM.

## 1.

One day to the grove with my Morvid I walk'd  
 We feasted on kisses and tenderly talk'd;  
 The Cuckoo sang chearful, sweet warbled the Thrush,  
 Whilst with my dear nymph I sat under the bush,  
 Though long for the fair one I, joyless, had mourn'd,  
 Yet her looks now confess'd my warm passion return'd;  
 I sang of her charms, and, rewarding my lay,  
 She wreath'd for my brows the green trophies of May.

## 2.

Alas! whilst these amorous moments of joy,  
 With sweetest excess, did our feelings employ,  
 A loud clap of thunder, with terrible sound,  
 Affrighted the vales and the mountains around;  
 The rain, in a deluge, came down from the skies;  
 The light'ning's rude gleam fiercely flash'd on our eyes.  
 How trembled my charmer! and, wild with dismay,  
 She left the green wood, and ran, frighten'd away.

## 3.

Thou fierce f'ry Dragon, thus roaring aloud,  
 With rumble tremendous aloft in the cloud;  
 Like a Bull in wild anger assailing the rocks,  
 And striking proud mountains with terrible shocks;  
 At thy trump's mighty clangor mad elements jar,  
 And, full of thy furies, quick rush to the war;  
 Thy wild hissing flames with huge waters contend:  
 My Morvid, alas! thought the world at an end.

## 4.

Struck dumb with deep terror she hurry'd her pace,  
 Like thy lightning she flew from her lover's embrace;  
 I curs'd thy stern grumble with anger profound,  
 When drumm'd through the welkin thy bugbears around.  
 I thought, for one ev'ning, to fly from all care,  
 To this blooming arbour with Morvid my fair;  
 Now pour, in full torrents, thy wrath on my head,  
 For, scared by thy rattle, my charmer is fled.

E. W.

Howel ap Einion Lygliw flourished A. D. 1390.

ODE ADDRESSED TO MYFANWY FECHAN,

*The Heiress of Castell Dinas Brân.*

Sorrowing I strike the plaintive string;  
 Deign, cruel maid, to hear me sing,  
 And let my song thy pride controul,  
 Divine enchantress of my soul!  
 Sure Greirwy's charms must yield to thine,  
 And Garwy's suffering to mine.  
 Far from Myfanwy's marble towers,  
 I pass my solitary hours.  
 O thou! that shinest like the sky,  
 Behold thy faithful Howel die!  
 In golden verse, in flow'ry lays,  
 Sweetly I sing Myfanwy's praise;  
 Still the disdainful, haughty fair,  
 Laughs at my pain and my despair.  
 What though thine eyes, as black as sloes,  
 Vie with the arches of thy brows;  
 Must thy desponding lover die,  
 Slain by the glances of thine eye?  
 Pensive as Trystan, did I speed  
 To Brân, upon a stately steed.  
 Fondly I gaze, but hard's my doom,  
 Oh, fairer than the cherry's bloom!  
 Thus at a distance to behold  
 Whom my fond arms would fain enfold.  
 How swift on Alban steed I flew,  
 Thy dazzling countenance to view!  
 Though hard the deep ascent to gain,  
 Thy smiles were harder to obtain.  
 Thy peerless beauties to declare,  
 Was still thy zealous lover's care.  
 O fairer thou, and colder too  
 Than new-fallen snow on *Aren's* brow!  
 O! lovely flower of Trevor's race,  
 Let not a cruel heart disgrace  
 The beauties of that heavenly face!  
 Thou art my daily thought; each night  
 Presents Myfanwy to my sight;  
 And Death alone can draw the dart,  
 Which Love has fixed in my heart.  
 Ah! can'st thou with ungentle eye,  
 Behold thy faithful Howel die?  
 For thee my verse shall ever run  
 Bright rival of the mid-day sun!

Should'st thou demand thy lover's eyes,  
 Gladly to thee I'd sacrifice  
 My useless sight, that only shews  
 The cruel author of its woes,  
 Refulgent in her golden bower  
 As Morning in her eastern tower.  
 Thy name, the echoing vallies round  
 Thy name, a thousand hills resound,  
 Myfanwy Fechan, maid divine !  
 No name's so musical as thine ;  
 And ev'ry bard with rapture hung  
 On the soft music of my song.  
 For thee I languish, pine and rave,  
 White as Dwr-dwy's curling wave.  
 Alas ! no words can speak my pain,  
 While thus I love, but love in vain !  
 Wisdom and Reason, what are they,  
 What all the charms of Poesy,  
 Against the fury of thy darts,  
 Thou vanquisher of human hearts !  
 When first I saw thee, princely maid,  
 In scarlet robes of state array'd,  
 Thy beauties set my soul on fire,  
 And every motion fam'd desire :  
 The more on thy sweet form I gaz'd,  
 The more my frantic passion blaz'd.  
 Not half so fine the spider's thread,  
 That glitters on the dewy mead,  
 As the bright ringlets of thy hair,  
 Thou beauteous object of my care !  
 But ah ! my sighs, my tears, are vain ;  
 The cruel maid insults my pain !  
 And can'st thou, without pity, see  
 The victim of thy cruelty—  
 Pale with despair, and robb'd of sleep,  
 Whose only business is to weep ?  
 Behold thy bard, thy lover, languish ;  
 Oh ! ease thy bard's, thy lover's anguish :  
 And for Heav'n's sake, some pity shew,  
 Ere to the shades of night I go !  
 O, fairer than the flowers adorning  
 The hawthorn, in a summer's morning !  
 While life remains, I still will sing  
 Thy praise, and make the mountains ring  
 With fair Myfanwy's tuneful name ;  
 And from misfortune purchase fame.  
 Nor even to die shall I repine,  
 So Howel's name may live with thine,



Gryffydd Llwyd, Bard to Owain Glyndwr, flourished  
A. D. 1400.

A COWYDD, OR ODE,

*Predicting the success of Glyndwr.*

*"Eryr digrif afrifed*

*"Owain," &c.*

1.

Cambria's princely eagle, hail!  
Of Gryffydd Vychan's noble blood!  
Thy high renown shall never fail,  
Owain Glyndwr, great and good!  
Lord of Dwr-dwy's fertile vale,  
Warlike, high-born Owain, hail!  
Dwr-dwy, whose wide-spreading streams,  
Reflecting Cynthia's midnight beams.  
Whilom led me to thy bower,  
Alas! in an unguarded hour!  
For high in blood, with British beverage hot,  
My awful distance I forgot;  
But soon my generous chief forgave  
The rude presumption of his slave.

2.

But leave not, illustrious lord,  
Thy peaceful bower and hospitable board;  
Are ill exchang'd for scenes of war,  
Tho' Henry calls thee from afar.  
My prayers, my tears were vain;  
He flew like lightning to the hostile plain.  
While with remorse, regret, and woe  
I saw the god-like hero go.  
I saw with aching heart,  
The golden beam depart.  
His glorious image in my mind  
Was all that Owain left behind.  
Wild with despair, and woe-begone,  
Thy faithful bard is left alone,  
To sigh, to weep, to groan!

3.

Thy sweet remembrance ever dear  
Thy name still usher'd by a tear,  
My inward languish speak;

How could'st thou, cruel Owain, go,  
 And leave the bitter stream to flow,  
     Down Gryffydd's furrowed cheek !  
 I heard, who has not heard thy fame ?  
 With extasy I heard thy name  
 Loud echo'd by the trump of war,  
 Which spoke thee brave, and spoke from far ;  
 Yet of a gentle heart possess'd,  
 That bled within thy generous breast ;  
 Wide o'er the sanguine plain to see  
 The havoc of hostility.

## 4

Still with good omens may'st thou fight,  
 And do thy injur'd country right !  
 Like great Pendragon shalt thou soar,  
 Who bade the din of battle roar ;  
 What time his vengeful steel he drew,  
 His brother's grandeur to renew,  
     And vindicate his wrongs ;  
 His gallant actions still are told  
 By youthful bards, by Druids old,  
     And grateful Cambria's songs.

## 5.

On sea, on land, thou still didst brave  
 The dangerous cliff and rapid wave ;  
 Like Urien, who subdued the knight,  
 And the fell dragon put to flight,  
     Yon moss-grown fount beside,  
 The grim black warrior of the flood,  
 The dragon, gorg'd with human blood,  
     The water's scaly pride.  
 Before his sword the mighty fled,  
 But now he's number'd with the dead.  
 Oh ! may his great example fire  
 My noble patron to aspire  
 To deeds like his ! impetuous fly  
 And bid the Saxon squadrons die :  
 So shall thy laurell'd bard rehearse  
 Thy praise in never-dying verse ;  
 Shall sing the prowess of thy sword,  
 Beloved, and victorious Lord !

## 6.

In future times thy honor'd name  
 Shall emulate brave Urien's fame !  
 Surrounded by the numerous foe,  
 Well didst thou deal the unequal blow.

How terrible thy ashen spear,  
Which shook the bravest heart with fear,  
    Yon hostile towers beneath !  
More horrid than the light'nings glance  
Flash'd the red meteors from thy lance,  
    The harbinger of death.  
Dire and more dire the conflict grew ;  
Thousands before thy presence flew ;  
While borne in thy triumphal car,  
Majestic as the god of war,  
Midst charging hosts unmov'd you stood,  
Or waded through a sea of blood.

## 7.

Immortal fame shall be thy meed,  
Due to every glorious deed ;  
Which latest annals shall record,  
Beloved, and victorious Lord !  
Grace, wisdom, valour, all are thine,  
Owain Glyndyfrdwy divine !  
Meet emblem of a two-edg'd sword,  
Dreaded in war, in peace ador'd !  
Steer thy swift ships to Albion's coast,  
Pregnant with thy martial host :  
Thy robes are white as driven snow,  
And virtue smiles upon thy brow :  
    But terrible in war thou art,  
    And swift and certain is the dart,  
    Thou hurlest at a Saxon's heart.

## 8.

Loud fame has told thy gallant deeds  
In every word a Saxon bleeds.  
Terror and flight together came  
Obedient to thy mighty name :  
Death in the van, with ample stride,  
Hew'd thee a passage long and wide ;  
Stubborn as steel, thy nervous chest  
With more than mortal strength possess'd ;  
And every excellence belongs  
To the bright subject of our songs.

## 9.

Strike then your harps, ye Cambrian bards ;  
The song of triumph best rewards  
The hero's toils. Let Henry weep  
His warriors wrapt in everlasting sleep :  
    Success and victory are thine,  
    Owain Glyndyfrdwy divine !



Dominion, honor, pleasure, praise,  
 Attend upon thy vigorous days!  
 And when thy evening sun is set,  
 May grateful Cambria ne'er forget  
 Thy noon-tide blaze ; and on thy tomb  
 May never fading laurels bloom.

*R. W.*

---

A. D. 1730. Evan Evans. This great genius, and child of misfortune, was born at Cynhawdref, in the county of Cardigan : he received his classical education under the celebrated Mr. Edward Richards, at Ystradmeirig, and entered of Jesus College, Oxford, in 1751. Mr. Evans possessed for his inheritance a small freehold on the banks of the Rheidol, which he sold to a younger brother for £100. previous to his entering the university, and thus reduced himself into the character of an adventurer : he distinguished himself at college as the writer of two Odes, in Welsh, on the marriage and coronation of George III. After receiving orders he officiated as curate at Newich, in Kent ; Llanvair Talhaiarn, in Denbighshire ; Towyn, in Merionethshire ; and several other churches. The profession of a divine was, on his part, ill chosen, and not adapted to his bent of mind : his favorite pursuits were the Cambrian muse and British antiquities : his time was employed in copying of old Welsh MSS. and Inscriptions ; and he wasted the best years of his life in vagrant curiosity. In early life, some of his Welsh productions introduced him into the acquaintance and friendship of Mr. Lewis Morris : his being educated at college made him an associate to many of the most respectable of the clergy ; and the lucubrations of his muse glowing with the fine imagery of the Greek and Roman poets, and dressed in the varied language of Cambria, made his talents admired, and his society courted by every gentleman of erudition and taste throughout the principality.

Mr. Evans, being a divine, could not take the converse of Solomon, that wise men make feasts, and fools eat them : he frequented the tables of the great, and

considered the invitations of the wealthy to be tokens of friendship. A man of wit or learning should have self-esteem, and know, that in visiting the festive boards of luxurious fools he is conferring a degraded obligation.

Mr. Edward Richards gave his friendly advice to Mr. Evans, requesting him to stay at home, and to abstain from the festivals of insincere grandeur, in the following Welsh lines :—

Gartref sâ, gwilia, goledd-tai lladron,  
Twyllo drus yw bonedd :  
Dileu'n gwlad yw dilyn gwledd ;  
Gwell i ddyn golli i ddannedd.

Mr. Evans complied with this admonition, but fell into a greater evil by becoming a devotee at the ale-houses. Some of the finest flashes of wit that ever blazoned on the minds of Rabellais, Swift, or Sterne, have bursted into merriment, and produced laughter, tears, shaking of sides, and thunders of applause, over the contents of the bottle. And the Muse, of all nations, has never taken fine flights without first fluttering round and round, and sometimes dipping her wing in the contents of the capacious bowl, or of the foaming can.

The cask of ale is the Helicon of Welsh Bardism ; for the oil of corn is a cheering and a merry beverage. Our bard, in these libations, was unfortunately immoderate ; and reduced himself into penury, and voidness of pursuit.

Dr. Warren, the then Bishop of St. David's, had too much discrimination and generosity to suffer a clergyman of distinguished genius to fall into poverty, and he allowed him a comfortable income : and Paul Panton, sq. of Plâsgwyn, some time afterward, granted Mr. Evans an annuity for life, on consideration of being put in possession of all Mr. Evans's MSS., which amounted to above a hundred volumes of various sizes.

With these provisions, the Bard enjoyed for many years the comforts of life : he expired in August, 1789, at the fifty-eighth year of his age, and was buried to

the east of the church in the church-yard of Llanfihangel Lledrod, in the county of Cardigan, where a rough and unhewn stone points out the remains of this eminent Bard.

Mr. Evans was, in his person, tall, athletic, and of a dark complexion.

His talents were chiefly classical : in his youth he had made himself eminent as a Latin and Greek scholar ; and late in life he studied Hebrew, under the Rev. Mr. Barker, master of the Grammar School, at Carmarthen.

Mr. Evans's publications were "Specimens of Welsh Poetry, with literal Translations in English :"—*Dissertatio de Bardis*, which has been greatly admired for its critical accuracy and Latinity : "Sermons, by Tillotson and others, translated into Welsh, in two volumes :—" "The Love of our Country," an English poem. Several poems in Welsh, which were printed in the *Diddanwch Teuluaid* : and the subject matter of the notes appended to Mr. Barker's Hebrew and English Lexicon.

Among the Bards of Cambria, Mr. Evans is known by the appellation of Evan *Brydydd Hir*, or the Long-metred ; as his versification generally ran on into a measured length. The following encomium on the two sonnets of Edward Richards, in praise and dispraise of the bridge erected across the Teifi, at Rhyd Fendiged, will afford a specimen :—

# I IORWERTH RICHARDS,

*Ar ei Ddwy Groes Gerddi.*

## 1.

Ti godaist in unwaith  
Bont gadarn deg odiaeth  
Gwir harddwch cywreinwaith  
Y dalaith wen deg.

Nid Teifi allsai chyffro  
Er rhewi ac er rhuo  
Na suglo na gwyro  
Un garreg.



## 2.

Ond d' awen fawr Iorwerth  
 A drodd y bont brydferth  
 Wen ddinam yn ddinerth  
     Hyll anferth ei lân.

Dy gerdd a bâr iui  
 Ofn trysto fynd trosti  
 Ac erui i bawb grynny  
     Bol gronyn.

Mr. Lewis Morris flourished A. D. 1750, was a native of Anglesey, a land-surveyor by profession, and eminent as a poet, critic, and antiquarian. He was the patron of Gronwy Owen, and the friend of Evan Evans. The following is a specimen of his muse, very happily presented, in an English dress, by Mr. Edward Llwyd, author of "Beaumaris Bay," &c. &c.

MORWYNION GLÂN MERIONYDD;

OR, THE

FAIR MAIDS OF MEIRION.

"Er a welais dan y Ser,  
 "O vwynder glewder gwledydd."

Whate'er beneath the arch of heaven  
 Of festive glee is found,  
 Whate'er of good—of blessings given  
 In other climes abound;  
 United here I fondly tell  
 That Mirth with Meirion loves to dwell.

And though thy rough aspiring rocks  
 Stern Winter wraps in snow,  
 And drives awhile thy fleecy flocks  
 To seek the vales below;  
 Yet here, the Cuckoo's *earliest* voice,  
 Delights to bid thy swains rejoice.

Not sweeter blooms the fragrant beam,  
 That leads the Bee to sip,  
 Nor yet more dear the milky stream,  
 That meets the infant lip;  
 Than thou, thy fertile vales and fields,  
 The matchless charms that Meirion yields.

Unsullied foam thy silver streams,  
 As down thy rocks they rush;  
 And loudly ring the glowing themes,  
 That cheer thy every bush;  
 Yet sweeter sing—the spotless Fair,  
 The girls that here engross my care.

Ye Youths in Pleasure's paths that range,  
 By no restraint confin'd,  
 That seek amid the charms of change,  
 The Maid that meets your mind;  
 'Tis vain! ye roving swains return,  
 Or still with Passion's ardour burn.

Here, too, the Harp—sweet hoard of sound,  
 My Country's choice and care,  
 Still bids the voice of song abound—  
 Gives sordid thoughts to air:  
 And thus renew'd, 'tis heaven to hear  
 The strains to Cambria's offspring dear.

And when, with all that wealth can boast,  
 In other realms I roam,  
 Though Nature's kind, on every coast,  
 My heart is still at home;  
 To thee I come, from every clime,  
 Dear Meirion! all my soul is thine.

*Llwyd's Poems, 202.*

---

David Nicholas flourished A. D. 1760; was private tutor in the family of Mr. Aubrey, of Aberpergwm near Neath. His *Fanny Blooming Fair* has been translated into English by the late William Davis, esq. of Crinallt.

#### FANNY BLOOMING FAIR.

1  
 With Fanny, blooming fair,  
 Who still unrivall'd reigns  
 What virgin can compare  
 Through all Siluria's plains;

Come Cambrian Bards, and wave a beauteous chaplet rare,  
 Of sweetest flow'rs  
 From Pindus' bowers,  
 For Fanny, blooming fair.

## 2.

Sweet lily of the dale,  
 The theme of ev'ry song,  
 Her charms shall still prevail  
 O'er all the youthful throng;  
 Still bright as morning dawn her lovely face appear;  
 Of life the balm  
 She bears the palm,  
 Dear Fanny, blooming fair.

## 3.

No pleasure can I taste,  
 But from the mournful strain,  
 My tedious hours I waste  
 In sorrow, grief and pain:  
 If you dear, dear lovely maid, refuse to ease;  
 Oppress'd with woes, my life I close,  
 Dear Fanny, blooming fair.

## 4.

Slow Neath shall seek the hills,  
 And leave th' extended main,  
 In hoarse-resounding rills  
 The tow'ring beacon gain:  
 Though high o'er ruling clouds, its lofty peak it rear,  
 Whene'er I rove,  
 Or cease to love  
 My Fanny, blooming fair.

## 5.

Beneath those polar skies,  
 Where streams forget to flow,  
 Where icy mountains rise,  
 Wrapp'd in eternal snow;  
 Though tempests round me rav'd, and shook the frigid air,  
 With fond desire  
 I'll strike the lyre  
 To Fanny, blooming fair.

## 6.

In all the blaze of day,  
 On Afric's utmost bound,  
 Though Phœbus' noon-tide ray,  
 Should parch the burning ground;  
 Though sick'ning nature droop, and scorching deserts bare,  
 My song shall be  
 Of love and thee,  
 Dear Fanny, blooming fair.



## 7.

Thou balmy zephyr mild,  
 Blow on the hawthorn pale,  
 Soft April's modest child  
 That decks the flow'ry vale;  
 And then each tender sigh perfum'd with incense bear,  
 Those sighs that prove  
 Unfeigned love  
 To Fanny, blooming fair.

## 8.

In softest whispers speak  
 Her poet's anxious pain,  
 That faithful heart must break,  
 That long has sigh'd in vain;  
 For soon without one smile to chase my deep despair,  
 The yew tree's gloom  
 Must shade my tomb,  
 Dear Fanny, blooming fair.

## CHAP. VIII.

*Of the Awendi.*

THE *Awendi* were Scandinavian Rhymers, from *Awend*, a Verse, and called by the Welsh *Awenyddion*. Giraldus says, in chap. xvi. "There are certain persons in Cambria, whom you will find no where else, called *Awenyddion*, a people inspired : when consulted upon any doubtful event they roar out violently, are rendered beside themselves, and become, as it were, possessed by a spirit : they do not deliver the answer to what is required in a connected manner ; but the person, who skilfully observes them, will find, after many preambles, and many nugatory and incoherent, though ornamented speeches, the desired explanation conveyed in some turn of a word ; they are then roused from their extacy, as from a deep sleep, and as it were by violence compelled to return to their proper senses. After having answered the questions, they do not recover till violently shaken by other people ; nor can they remember the replies they have given. If consulted a second or a third time upon the same point, they will make use of expressions totally different ; perhaps they speak by the means of fanatic and ignorant spirits : these gifts are usually conferred upon them in dreams : some seem to have sweet milk or honey poured on their lips ; others fancy that a written schedule is applied to their mouths, and on awaking, they publicly declare that they have received this gift : they invoke, during their prophecies, the true and living God, and the Holy Trinity, and pray that they may not, by their sins, be prevented from finding the truth."

This relation of Giraldus is important, as it furnishes us with data for fairer and subsequent conclusions.

The priests of uncivilized nations have been always

accompanied in their barbarous rites by minstrels and soothsayers: the former by their instrumental and hideous noise, to drown the cries and groans of the agonizing victims, and the latter to draw the attention, and impose on the credulity of the public, by their pretensions to inspiration, and the gift of foretelling national and personal events.

After the suppression of Druidical rites, and the substitution of the Irish harp for the barbitos, the Bards and Awendi of Wales advanced into the more respectable professions of harpers and singers; and were described by the English under the general name of minstrels. In the time of Edward I. the Awendi, or accompanying singers, in their impromptu rhymes, were for ever prophesying the return of Merddin, Arthur, or some ideal chief, to the delivery of the Britons, and the conquest and expulsion of the Saxons: and hence the severity of Edward towards these promoters of rebellion.

The enactments of Edward fettered the tongues of the prophets for many years; and the powers of the inspired were limited to a few foretellers of private events, and to the revelation of deeds done, and the criminal actors: but, in the last century, the slumbering muse awoke, and the spirit of prophecy again visited Wales, in the form of men and women, called Jumpers. The practice was encouraged by Daniel Rowland, Howel Harris, William Williams, and other preachers of mysticism.

When a triumphant hymn has been sung, and hallooed twenty times over, the audience begin to move and recover themselves like a field of standing corn impelled by a succession of passing gusts of wind: worked into a frenzy by this motion, and by the singing of some mad couplets of their own composition, some of the most frantic jump with joy; the women, by singing amorous couplets, jump with love; and others, who fancy themselves non-elected and amongst the damned, jump out of wretchedness and despair. In the course



of these reveries many mortal embraces are interchanged, many heavenly enjoyments are foretold, and even longed for, and when the flesh becomes willing and the spirit contrite, these determined Awendi retire, and the affectionate females, in due time, become the mothers of Awenyddion and Jumpers.

## CHAP. IX.

*The Pedigrees of the Welsh.*

“ Quasi in ritu currentes.”

THE ancient families of Wales trace their pedigrees from the Kings of Britain and the Princes of Wales, or from some chief of the royal and noble tribes.

The following is a list of the Kings of Britain, and, subsequently, of the Princes of Wales, from remote and fabulous times to the dissolution of the petty states, and the incorporation of the principality :—

1. Hû, or Hesychion, who is said to have come from Asia, where Constantinople now is, unfortunately for the Triad Constantinople is in Europe.
2. Locrinus.
3. Madawg.
4. Membyr.
2. Efroc Cadarn.
7. Brutus Tarian Las.
8. Leon.
9. Run Baladr Bras.
10. Bleiddyd, or Lupinus.
11. Llyr or Lear.
12. Cordalia or Rhegan.
13. Cynedda, Increase.
14. Riallon.
15. Gwrwst.
16. Seisyllt, having the English accent.
17. Ingo, or Antonius.
18. Cynfarch, or Aedd Mawr.
19. Gwrfyw.
20. Dyfnfardd, the Pathetic Bard.

21. Dyfuwal Moelmud, son of Clydno.
22. Beli and Brân.
23. Gwrgant.
24. Cyhelyn and Marsia.
25. Seisyllt.
26. Cynfarch.
27. Daned.
28. Morydd, the Mariner.
29. Gwrfinog.
30. Eleidr and Arthal.
31. Owain and Bredyr.
32. Gorfiniaw.
33. Morgan ap Arthal.
34. Einion.
35. Eidal ap Owain.
36. Rhun ab Bredyr.
37. Geraint ap Eleidr.
38. Cadell.
39. Coel, the Believer.
40. Por.
41. Cheryn.
42. Silgnius.
43. Eidal.
44. Andras.
45. Urien.
46. Eloryd.
47. Clydog.
48. Clydno.
49. Gorwst.
50. Meirion.
51. Blaiddyd, or Lupinus.
52. Caf.
53. Owain.
54. Seisyllt.
55. Blegwryd.
56. Arthmael.
57. Eidal.
58. Rhydion.



59. Rhydderch.
60. Sawlbenuchel, Saul the Hauteur,
61. Pyr.
62. Capeir.
63. Manogan.
64. Beli Mawr,
65. Lludd and Caswallon, or Cassibelannus, B.C. 60 years.

The preceding names are most of them fabulous, and all of them descriptive of ideal Kings: for the Ancient Britons were not governed by a Monarch, but formed themselves into petty states, some of which, in cases of emergency, elected a commander in chief of their confederate forces. Lludd, the contemporary chief with Caswallon, was the Governor or Prince of the Saxon Colony of London: his true name was Leod or Leot, and he was the father of Mandebrog, or Mandubratius, the Saxon Prince, who was removed from his government by the Britons, during the retirement of Cæsar into Gaul. The following lists of the descendants of Llud bear out this position, as they contain several names of Roman and Saxon usage:—

### LLUDD, OR LEOD.

|                |            |               |             |
|----------------|------------|---------------|-------------|
| Caesvar.       | Avlech.    | Mandubratius. | Tenevan.    |
| Lary.          | Avallach.  | Gwenddolau.   | Cynobeline. |
| Rhun.          | Owain.     | Endos.        | Gwydyr.     |
| Clywedog.      | Brychwain. | Enyd.         | Meirig.     |
| Powyr.         | Duwg.      | Endeyrn.      | Coel.       |
| Gwinau.        | Amwedd.    | Eudigant.     | Lucius.     |
| Teon.          | Anwerydd.  | Rhydderch.    |             |
| Tegonwy.       | Gwrddofyn. | Rhuddvedel.   |             |
| Cadnawg.       | Dofyn.     | Gran.         |             |
| Corf, or Corb. | Gwrddoli.  | Urban.        |             |
| Ceidio.        | Doli.      | Tudbwyll.     |             |
| Gwinawy.       | Gwrgain.   | Dehewaint.    |             |
| Gwynau.        | Gain.      | Tegvan.       |             |

|              |                           |               |
|--------------|---------------------------|---------------|
| Edwal.       | Gwyddwg.                  | Coel Godebog. |
| Lles.        | Tago.                     |               |
| Caradog.     | Tegid.                    |               |
| Gwrhydr.     | Padarn.                   |               |
| Gwaethvoed,  | Edeyrn, married Gwawl.    | Cenau.        |
| in A. D. 900 | Cynedda Wledig, A.D. 323. |               |
| to 950?      |                           |               |

The Kings and Princes who succeeded Cassibelaunus :—

Tenevan, son of Lludd.

Cunobeline.

Gwydr.

Caradog ab Brân ab Llyr Llediaeth.

Coel Godebog.

Constans.

Constantine.

Euddaf.

Maximus, or Macten Wledig.

Cystenyn ab Cynvor.

Constans.

Vortigern Grwltheyrn, a Saxon

A.D. 448.

Vortimer, or Gwrthefyr

ib.

Emrys Wledig, or Aurelius Ambrosius

481.

Uthur Pendragon

500.

Arthur

A.D. 517.

Cystenyn ab Cadwr.

A.D. 542

Maelgwyn

A.D. 552.

Rhun ab Maelgwyn

A.D. 560.

Beli ab Rhun

586.

Iago ab Beli

599.

Cadvan ab Iago

A.D. 613.

Caswallon ab Cadvan

A.D. 635.

Cadwalader ab Caswallon, A.D. 676, was the

last British King, and died

A.D. 703.

Ivor, son of Alan II., King of Armorica, became

King of Wessex and Wales

A.D. 700.

|                                                             |             |
|-------------------------------------------------------------|-------------|
| Roderig Molwnog ab Edwal Iwrch ab Cadwalader, King of Wales | A.D. 720.   |
| Conan Tindaethlwy                                           | A.D. 755.   |
| Merfyn Frych                                                | A.D. 819.   |
| Roderig the Great, son of Merfyn                            | A.D. 843.   |
| Anarawd, Prince of North Wales                              | } A.D. 877. |
| Cadell ..... South Wales                                    |             |
| Merfyn ..... Powys                                          |             |
| Howel Dda ab Cadell, Prince of South Wales and Powys        | A.D. 907.   |
| Edward Foel ab Anarawd, Prince of North Wales,              | A.D. 913.   |
| Howel Dda, Prince of All Wales                              | A.D. 940.   |
| Ieuaf and Iago ab Edwal Foel, North Wales                   | A.D. 948.   |
| Owen and Howel and Brothers, South Wales and Powys,         | A.D. 948.   |
| Howel ab Ieuaf, North Wales                                 | A.D. 973.   |
| Cadwallon ab Ieuaf, North Wales                             | A.D. 985.   |
| Meredyth ab Owen, Powys                                     | 986.        |
| ..... South Wales                                           | 988.        |
| Edwal ab Meyrig, North Wales                                | 992.        |
| Llewelyn ab Seisyllt, South Wales and Powys                 | 998.        |
| Ædan ab Blegored, North Wales                               | 1003.       |
| Llewelyn ab Seisyllt, North, South and Powys                | 1015.       |
| Iago ab Edwal ab Meirig, North Wales                        | 1021.       |
| Howel ab Edwyn, South Wales                                 | 1021.       |
| Gryffydd ab Llewelyn, All Wales                             | 1038.       |
| Bleddyn and Rhiwallon ab Cynfyn, North Wales and Powys      | 1063.       |
| Meredydd ab Owain ab Edwin, South Wales                     | 1063.       |
| Trahaearn ab Caradog, North Wales                           | 1073.       |
| Rhys ab Owain, South Wales                                  | 1074.       |
| Rhys ab Tewdwr, South Wales                                 | 1077.       |
| Gryffydd ab Cynan, North Wales                              | 1079.       |
| Testyn ab Gwrgan, King of Glamorgan                         | 1090.       |
| Gryffydd ab Rhys, South Wales                               | 1116.       |
| Meredydd ab Bleddyn ab Cynfyn, Powys.                       |             |
| Owain Gwynedd, North Wales                                  | 1137.       |



|                                                                 |       |
|-----------------------------------------------------------------|-------|
| Rhys ab Gryffydd, South Wales                                   | 1137. |
| Madog ab Meredydd, Powys. Last Prince of Powys.                 |       |
| Dafydd ab Owain, North Wales                                    | 1170. |
| Llewelyn ab Iorweth, North Wales. Last Prince of<br>North Wales | 1195. |
| Gryffydd ab Rhys, South Wales                                   | 1197. |
| Rhys ab Gryffydd, South Wales. Last Prince of<br>South Wales    | 1202. |

The catalogue of ancient Kings is the production of some ambitious herald, who was resolved on giving to the Britons a more ancient origin than the Romans: but, by inventing too many names, he has come in contact with the deluge.

The heralds of the present day are contented with tracing the pedigrees of families from either of the following royal or noble tribes:—

1. Urien Reged, of Cumbria.
2. Brochwel Ysgithrog, of Powys.
3. Brychan Brycheinog.
4. Cadifor ab Dinawol.
5. Gryffydd ab Cynan.
6. Rhys ab Tewdwr.
7. Bleddyn ab Cynfyn.
8. Jestyn ab Gwrgant.
9. Ethelystan Glodrydd.
10. Hwfa ab Cynddelw,
11. Llywarch ab Bran.
12. Gweirydd ab Rhys Goch.
13. Cilmin Troed Ddu.
14. Collwyn ab Tangno.
15. Nefydd Hardd.
16. Maelog Crwm.
17. Marchudd ab Cynan.
18. Hedd Molwynog.
19. Braint Hir.
20. Marchweithian.

- 21. Edwin of Tegengle.
- 22. Ednowain Bendew.
- 23. Efnfydd of Dyffryn Clwyde.
- 24. Ednowain ab Bradwen of Merionydd.
- 25. Tudor Trevor, chief of the tribe of Maelor.

### 1. URIEN REGED,

lived in the latter part of the fifth century; was Lord of Reged, in North Britain, and defeated Flamddwyn, or Ida, at Argoed Llwyfain.

#### DESCENDANTS IN THE FEMALE LINE.

JOHNES .. of Havod.....Cardiganshire.

### 2. BROCHWEL YSGITHROG,

Prince of Powys, flourished A. D. 606, and commanded the Britons when defeated at Chester. His son, Tis-silio, is said to have written an Ecclesiastical History of the Britons; but this is a mistake of archbishop Usher, for there was very little, if any, materials existing for a church history in the time of Tyssilio.

#### DESCENDANTS.

BLANEY .. of Tregynon.  
 WYNNE .. of Garth.  
 LLOYD .. of Leighton.  
 THOMAS .. of Downing Ucha.

### 3. BRYCHAN BRYCHEINOG, or BRYCHAIN YRDD,

Lord of Garthmadrin, Fonthill, or the present county of Brecknock, is said to have been the son of Hanelaff, a king of Ireland; to have married Marchell, a daughter of Tewdwr, or Tewdrig ab Teithfalt, king of Garthmadrin, and to have lived in the beginning of the fifth century: he is also said to have had three wives, and fifty children.

## DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

GWYN .. of Taliaris ; Mrs. Hughes, lady of Col. Hughes, of Tregib.

GWYN .. of Glanbran.

TYBIEU .. daughter of Brychan, lived in a cell at Llan-Tybieu, which was formerly included in the lordship of Garthmad-rin, and resided at Cae'r-groes.

JEFFREYS .. of Llanddoisant.

WILLIAMS .. of Bettws, and of Quay-street, Carmarthen.

POWEL .. of Castle Madock.

———— of Abersenni.

PRICE .. Captain David Price, R. N.

POWEL .. of Glyn-llech.

## 4. CEDIFOR AB DINAWOL,

Lord of Cardigan, lived at Castle Hywel, in the eleventh century.

## DESCENDANTS IN THE FEMALE LINE.

CAMPBELL .. Lord Cawdor.

LEWES .. of Llysnewydd and Dyffryn.

GWYN .. of Garth.

LLOYD .. of Alltyrolyn.

———— .. of Mabws.

THOMAS .. of Wain-Ivor.

JONES .. of Llanina.

TOUCHET .. of Llwyd Siac.

LEWIS .. of Llanychaeron.

## 5. GRYFFYDD AB CYNAN,

Prince of North Wales, A. D. 1079. Mr. Vaughan, of Hengwrt, informs us, that Gryffydd ab Cynan, Rhys ab Tewdwr, and Bleddyn ab Cynfyn, made diligent search after the arms, ensigns and pedigrees of their ancestors, the nobility and kings of the Britons.

## DESCENDANTS OF GRYFFYDD AB CYNAN, EXTANT IN THE MALE LINE.

WYNNE .. of Pengwern, ..... Merionethshire.



## DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

|        |                                   |         |
|--------|-----------------------------------|---------|
| WYNNE  | .. of Gwydir .....                | Caern.  |
| ————   | .. of Watstay, now Wynustay ..    | Denb.   |
| ————   | .. of Bodscallun and Berth Ddu .. | Caern.  |
| ————   | .. of Conwy .....                 | Caern.  |
| ————   | .. of Maes Mochnant .....         | Denb.   |
| ————   | .. of Ystymcegid .....            |         |
| ————   | .. of Clynnienney .....           | Caern.  |
| DOLBEN | .. of Rhiw-waedog .....           | Merion. |
| POWELL | .. of Penmachno .....             | Caern.  |
| DAVIES | .. of Tanllyntardeni .....        | Merion. |
| PRYSE  | .. of Yscarweddan .....           |         |
| ANWYL  | .. of Park .....                  |         |

6. RHYS AB TEWDWR MAWR,  
Prince of South Wales, A. D. 1077.

## DESCENDANTS IN THE MALE LINE.

RICE .. of Newton, Lord Dynevor.

## DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

|       |                                    |        |
|-------|------------------------------------|--------|
| WYNNE | .. of Dole-Bachog .....            | Montg. |
| ————  | .. of Llan Erfyl .....             |        |
| ————  | .. of Coed-llai, or Leeswood ..... | Flint. |
| OWEN  | .. of Glyndyfrdwy .....            |        |
| ————  | .. of Cefen Hafod .....            |        |
| LLOYD | .. of Plas Uwch Clawdd .....       | Denb.  |
| POWEL | .. of Ceidio .....                 |        |
| EVANS | .. of Trecastell .....             |        |
| JONES | .. of Haim .....                   |        |

7. BLEDDYN AB CYNFYN,  
Usurper of North Wales, 1068.

## DESCENDANTS EXTANT IN THE MALE LINE.

|          |                         |         |
|----------|-------------------------|---------|
| KYNASTON | .. of Hardwick .....    | Shrops. |
| LLOYD    | .. of Cwm Bychan .....  | Merion. |
| ————     | .. of Blaen Glynn ..... |         |

## DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

|          |                                                                                         |
|----------|-----------------------------------------------------------------------------------------|
| VAUGHAN  | .. of Golden Grove, Derwydd, &c.                                                        |
| KYNASTON | .. of Hordley.                                                                          |
| ————     | .. of Ottley.                                                                           |
| ————     | .. of Morton.                                                                           |
| ————     | .. of Llwyn-y-Mapsis.                                                                   |
| ————     | .. of Pont-y-Byrsley.                                                                   |
| WILLIAMS | .. of Hinchinbroke, Huntingdonshire, of whom was descended the Lord Protector Cromwell. |
| NANNEYS  | .. of Nanneu ..... Merion.                                                              |
| MAURICE  | .. of Lloran. .... Shrops.                                                              |
| KYFFIN   | .. of Bodfach ..... Montg.                                                              |
| ————     | .. of Maenan..... Caern.                                                                |
| ————     | .. of Glasgoed ..... Shrops.                                                            |
| TANATS   | .. of Abertanat ..... Montg.                                                            |
| MEREDYDD | .. of Glantanat.....                                                                    |
| POWELL   | .. of Whittington ..... Shrops.                                                         |
| JONES    | .. of Trewithian .....                                                                  |
| MAESMOR  | .. of Maesmor..... Denb.                                                                |
| HUGHES   | .. of Gwerclas..... Merion.                                                             |

## 8. JESTYN AB GURGANT,

Prince, or Lord of Glamorgan, and descended from Tewdrig, who was King of Gwent, in the time of Arthur. Jestyn lost his country from the treachery of Einion ab Cadfor ab Collwyn, who brought in Robert Fitzhammon, and his twelve knights.

## DESCENDANTS EXTANT IN THE MALE LINE.

|          |                                      |
|----------|--------------------------------------|
| WILLIAMS | .. of Tame, Earl of Abingdon.        |
| NEWTON   | .. of Heathley.                      |
| ONES     | .. of Craflwyn ..... Caern.          |
| ————     | .. of Dol yn Edeirneon ..... Merion. |
| ————     | .. of Dol-y-Moch .....               |
| MYTTLEY  | .. of Myttley .....                  |

## DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

|         |                                                |
|---------|------------------------------------------------|
| VAUGHAN | .. of Golden Grove..Mrs. Watkins, Abercamlaes. |
| ————    | .. of Derwydd..Sir Thomas Stepney, bart.       |

## 9. ETHELYSTAN GLODRYDD,

Prince of the country between the Wye and the Severn or Ferlys, lived A. D. 1010, and was the son of Cyhelyn ab Ifor, by Rhiengar, daughter and heiress of Gronw ab Tudor Trevor, from whom he derived the title of earl of Hereford. Ethelystan was a godson of Athelstan, king of England; was born at Caer-ffawyd Beech, Chester or Hereford, and was slain in a civil disturbance at Cefn-Digoll, in Montgomeryshire.

## DESCENDANTS EXTANT IN THE MALE LINE.

CADWGAN .. Lord Cadogan, and others of the name.

CLYN of Clyn ..... Shrops.

## DESCENDANTS EXTINCT, OR IN THE FEMALE LINE

PRICE .. of Ceri ..... Montg.

—— .. of Bodfach .....

—— .. of Newton.....

—— .. of Penârth

—— .. of Park

—— .. of Pilale..... Radn.

—— .. of Llanbister.

OLIVER .. of Nevoddwen,

—— .. of Llangyniwl.

LLOYD .. of Cery..... Montg.

—— .. of Mochdre.

WYNN .. of Gellidowyll.

—— .. of Llanfendigedd.

OWEN .. of Rhiw Saeson..... Mont.

PHILIPS .. of Llan-Ddewi.

VAUGHAN .. of Bugeildy.

—— .. of Pant-y-Garreg.

MEREDYDD .. of Llanafan.

OWEN .. of Morbend.

MORRIS .. of Cery ..... Mont.

JAMES .. of Croes-gynan.

MATTHEWS .. of Blodwell..... Shrops.

—— .. of Mochdre.

POWELL .. of Westyn and Ednop ..... Shrops.



## 10. HWFA AB CYNDDELW,

Lord of Llys Llifon, in Anglesey, was steward to Owain Gwynedd, and resided at Prasaddfed, in that island. His lordships and estates were divided among his five sons, viz. Methusalem, Cyfnerth, Ieuan, Iorwerth, and Bledrws.

Sir HOWEL Y PEDOLAU, or Horseshoes, so called from his great strength, that he could straighten or form a horseshoe with his bare hands, was a descendant of Hwfa, being the son of Gryffydd ab Iorwerth ab Meredydd ab Methusalem ab Hwfa. Howel's mother had been the nurse of Edward II.; and Howel was a great favorite of Edward, and received from him the honor of knighthood.

## DESCENDANTS EXTANT IN THE MALE LINE.

WEN .. Attorney General on the Carmarthen circuit.  
 — .. of Bodeon ..... Anglesey.  
 — .. of Penrhos ..... Montg.

## DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

WEN .. of Orierton ..... Pembr.  
 WILLIAMS .. of Llanbedw ..... Montg.  
 WOULD .. of Tre'r Ddôl.  
 WEN .. of Porkinton ..... Shrop.  
 — .. of Llanvathley.  
 MORRIS .. of Tre Iorwerth.  
 WYNN .. of Bodychen ..... Anglesey.  
 — .. of Bodowyr.  
 RIFFITHS .. of Chwain.  
 LEWIS .. of Prasaddfed

## 11. LLYWARCH AB BRAN,

Lord of Cwmmwd Menai, in Anglesey, was brother-in-law to Owain Gwynedd, for they were married to two sisters, who were daughters of Grono ab Owain and Edwyn, lord of Tegengle, or Englefield. He is thought to have resided at Tref Llywarch, which con-

tained the present Holyhead, and three parcels of land, called after the names of his three sons, Gwely Iorwerth ab Llywarch, Gwely Cadwgan ab Llywarch, and Gwely Madog ab Llywarch.

Prince Llewelyn ab Iorwerth made a grant to Meredydd ab Iorwerth ab Llywarch, of the township of Eseyng; and it was held in the twenty-sixth of Edward the Third by Ieufan Wyddel, and Tudur ab Howel ab Tudur, who were the descendants of Meredydd.

#### DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

LLOYD .. of Rhiwgoch ..... Merion.

———— of Maes-y-Neuadd.

———— .. of Hendre'r-Mur.

———— .. of Bryn Hir.

———— .. of Coed-y-Rhygyn.

———— .. of Llandecwyn.

———— .. of Cefn Faes.

———— .. of Cae-Adda.

WYNN .. of Mosoglen.

PRICE .. of Bodowyr ..... Anglesey.

PARRY .. of Bodafon.

GRIFFITH .. of Celynnog Fawr ..... Caern.

MEREDYDD .. of Monachdy Gwyn.

———— .. of Hafod Lwyfog.

———— .. of Porthamal.

OWEN .. of Ruthin ..... Denb.

#### 12. GWEIRYDD AB RHYS GOCH

was Lord of Talybolion, or the Heights of Paulinus in Anglesey. He resided at Caerdegog, and the hamlets and tenements of his lordship bear the names of his children and grandchildren, viz. Gwely Madog ab Gweirydd, Gwely Llywarch ab Gweirydd, Gwely Howel ab Gweirydd, and Gwely Meuric ab Gweirydd; this last estate was in the time of Edward the Third in the possession of Howel ab Ieufan ab Ednyfed ab Meuric ab Gweirydd ab Rhys Goch.

## DESCENDANTS EXTANT IN THE MALE LINE.

FOULKES .. of Gwern-y-Gront ..... Flintshire

## DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

LLOYD .. of Gwaredog ..... Anglesey.

WYNN .. of Bodewrydd ..... ..

HUGHES, .. of Beaumaris ..... ..

## 13. CILMIN TROEDD DU,

or Cilmin with the Black Foot, resided at Glynllifon, in Caernarvonshire, and was nephew to Merfyn Frych. Some of his descendants have assumed the name of Glyn, from the local name of Glynllifon. The race of Cilmin has produced several ancient lawyers, viz. Morgeneu Ynad ab Gwrydr, Cyfnerth Ynad ab Morgeneu, Morgeneu Ynad ab Madog, Morgan Ynad ab Meuric, and Madoc Goch Ynad.

## DESCENDANTS EXTANT IN THE MALE LINE.

GLYNN .. of Hawarden Castle ..... Flintshire.

———— .. of London.

HUGHES .. of Bodryn.

## DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

GLYNN .. of Glynllifon ..... Caern.

———— .. of Lleyar.....

———— .. of Nanley .....

## 14. COLLWYN AB TANGNO

was the Lord of Efonydd, Ardudwy, and part of Llyn, still in possession of some of his descendants. His residence was the present castle of Harlech, which was formerly called Caer-Collwyn. His grandchildren, Asser, Meirion, and Gwgan, lived in the time of Gryffydd ab Cynan, about A.D. 1080.

## SIR HOWEL-Y-FWYALL,

or the Battle Ax, who distinguished himself in the



battle of Poitiers, when the French king was taken prisoner by the Black Prince. Howel received the honor of knighthood on the field of battle: and the Prince allowed a mess of meat to be served before his axe or partizan for ever, to perpetuate the memory of his good services. The mess of meat, after his death, was carried down to be given to the poor, for his soul's sake. Sir Howel was constable of the castle of Criccieth, where he resided.

#### DESCENDANTS EXTANT IN THE MALE LINE.

WILLIAMS .. of Aberarch ..... Caernarvonshire.

#### DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

ROBERTS .. of Llwynrhudol, Mr. Thomas Roberts, London.

BODURDA .. of Bodurda ..... Caern,

BODVEL .. of Madryn.

JONES .. of Castell March.

WYNN .. of Pant-dû.

—— .. of Penardd.

—— .. of Bodsanan.

—— .. of Pen-y-berth.

—— .. of Pen Coed,

LLOYD .. of Bodvan.

—— .. of Gardd.

—— .. of Dol-y-Penrhyn.

RHYDDERCH .. of Tregaenan.

VAUGHAN .. of Plas-hên ..... Caern.

—— .. of Perkin ..... Meirion

OWEN .. of Plas-du.

—— .. of Maentwrog.

ELLIS .. of Ystymlyn ..... Caern.

#### 15. NEFYDD HARDD,

of Nant Conwy, lived in the time of Owain Gwynedd, was a man of learning, and resided at Crygnant, near Llanrwst. Owain had placed his son Idwal under the

care of Nefydd, but his son Dunant, either from jealousy or mischance, slew the young Prince at a place, called Cwm Idwal.

#### DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

MORGAN .. of Gwibernant ..... Caern.

Dr. Morgan, translator of the Bible into Welsh, was of this family.

EVANS .. of Llanrwst.

DAVIES .. of Coed-y-Mynydd.

#### 16. MAELOG CRWM,

of Llechwedd-Isaf, and Creuddyn, in the county of Caernarvon, flourished about A.D. 1175, in the time of David ab Owain Gwynedd. The Chaloners, who received that name as descendants of Madoc Crwm, some time a resident at Chaloner, a town in France, were a respectable family of this tribe.

#### DESCENDANTS EXTANT IN THE MALE LINE.

CHALONERS .. of Gisborough ..... Yorkshire.

#### DESCENDANTS IN THE FEMALE LINE.

THOMAS .. of Caer Pill.

#### 17. MARCHUDD AB CYNAN.,

Lord of Abergeleu, lived in the time of Rodri Mawr, A.D. 849, and resided at Bryn Ffeinigl. Of this house was Ednyfed Fychan, a general of Llewelyn ab Iorwerth, who defeated Ranulph, earl of Chester, and other chiefs of the Marches: this Ednyfed was the ancestor of the following Welsh families:—

#### DESCENDANTS EXTANT IN THE MALE LINE.

WYNN .. of Melay, Lord Newborough.

———— .. of Garthwyn.

FOULKES .. of Eriviet.

LLOYD .. of Plas Power, formerly of Plas Madog.

**PRICE** .. of Gerddi-Bluog, formerly of Maentwrog, in Merionethshire. Of this family was Edmund Prys, Archdeacon of Merionydd, whose grave is left without a tomb, and his labours without any monumental commendation.

**MORGAN** .. of Gwlgre ..... Flintshire.

**GRIFFITH** .. of Carreg Lwyd.

#### DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

**WYNN** .. of Dyffryn Aled ..... Denbighshire.

——— .. of Trefarth.

**ROBARTS** .. of Gwasane ..... Flintshire.

**LLOYD** .. of Gydros.

——— .. of Dol.

——— .. of Trebul.

**HUGHES** .. of St. Asaph.

**SMITH** .. of Saint Asaph.

**VAUGHAN** .. of Hen Blas and Bronheulog.

**LLEWELYN** .. of Llanelian.

**JENKIN** .. of Efenechtyd.

**JONES, Col.** .. of Maesgarnedd, an Officer in Cromwell's army.

**WILLIAMS** .. of Cochwillan, Maenol, Marl, Meillionydd, and Ystumcolwyn.

**HOWEL** .. of Marlinydd.

**CONWAY** .. of Nant.

**GRIFFITH** .. of Festiniog.

**HUGHES** .. of Cefn-y-Garleg.

#### 18. HEDD MOLWYNOG,

Lord of Llanfair, Talyhaern, Dyffryn-Elwy, and Nanhaled, was steward to David ab Owain, lived about A.D. 1180, and resided at Yr Henlllys, in the parish of Llanfair Talyharn, in the county of Denbigh. Hedd had three sons, viz. Menter, Gwillonon, and Gwrgi; and among his posterity was the celebrated Iolo Goch son of the countess of Lincoln, and bard to Owain Glyndwr.

#### DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

**LLOYD** .. of Havodunnos ..... Denbighshire.



- .. of Llwyn-Maen, near Oswestry.  
 ——— .. of Llanforda.  
 ——— .. of Dre-newydd, in Whittington Parish.  
 PARRY .. of Llangernin.  
 WYNN .. of Bryn Cynric.  
 GRIFFITHS .. of Bodychwyn.  
 ——— .. of Haford-y-Garreg.  
 ——— .. of Blaen Iâl ..... Denbighshire.  
 ——— .. of Plas Newydd.

## 19. BRAINT HIR,

Of Is-Dulas, lived about A.D. 870, and was a man of learning.

## DESCENDANT.

VAUGHAN .. of Pont-y-Gwyddel.

## 20. MARCHWEITHIAN,

Lord of Io-Aled, lived at Llys Lleweni, in the eleventh century.

## DESCENDANTS EXTANT IN THE MALE LINE.

- PRICE .. of Rhiwlas ..... Merionethshire.  
 ——— .. of Boch-y-rhaiadr.  
 WYNN .. of Llangynhafal ..... Denbighshire.  
 PANTON .. of Coleshill Manor ..... Flintshire.  
 PARRY .. of Tywysog and Pistill.

## DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

- PRICE .. of Giler ..... Denbighshire.  
 ——— .. of Tyddyn Sieffrey.  
 ——— .. of Cwmmein.  
 ——— .. of Fedw-deg.  
 ——— .. of Llanrwst.  
 ——— .. of Dugoed in Penmachno.  
 WYNN .. of Foelas ..... Denbighshire.  
 ——— .. of Plas Newydd Yspyty.  
 ——— .. of Hafod-y-Maidd.

FOULKES . . of Llys Llywarch.

———— . . of Carwed Fynydd, and Meriadog.

VAUGHAN . . of Pantglas.

———— . . of Blaen-y-Cwm.

———— . . of Llysfaen.

WILLIAMS . . of Aberconwy.

———— . . of Hafod Garregog.

DAVIES . . of Llathwryd.

GETHIN . . of Gerniogen . . . . . Denbighshire.

## 21. EDWIN,

Lord of Tegengle, or Englefield, a part of the county of Flint, containing the hundreds of Rhuddlan, Coleshill, and Prestatyn, and lived in the commencement of the eleventh century. Owain ab Uchtryd, the great defender of Tegengle, was the grandson of Edwin; and Howel Gwynedd, an officer of Owain Glyndwr, was of this tribe.

### DESCENDANTS EXTANT IN THE MALE LINE.

LLOYD . . of Trefor.

WYNN . . of Copparleni.

PARRY . . of Llaneurgain.

### DESCENDANTS EXTINCT, OR IN THE FEMALE LINE,

MOSTYN . . of Mostyn . . . . . Flintshire.

LLOYD . . of Farn.

WYNN . . of Nhercwys.

EDWARDS . . of Stansty.

———— . . of Rhual.

———— . . of Gallt-y-Celyn.

———— . . of Llangollen Fychan.

EVANS . . of Coed Lai and Treuddyn.

HUGHES . . of Disserth.

JONES . . of Gweraffield and Mold.

OWENS . . of Coed Lai, Gwasane, Caerfallwch, Trendlyn, Ardunwynt, and Hope.

PRICE . . of Llwyn Ynn.

BROMFIELD . . of Bromfield.

## 22. EDNOWAIN BENDEW,

Lord of Tegengle, lived A.D. 1079, and resided at Ty-maen, in the parish of Whiteford.

## DESCENDANTS EXTANT IN THE MALE LINE.

|                                          |               |
|------------------------------------------|---------------|
| LLOYD .. of Wygfair .....                | } Flintshire. |
| FOULKES .. of Mertyn .....               |               |
| GRIFFITHS .. of Rhual .....              |               |
| HUGHES .. of Halkyn .....                |               |
| ———— .. of Bagillt .....                 |               |
| GRIFFITHS .. of Plas-Issa, Caerwys ..... |               |

## DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

|                                            |               |
|--------------------------------------------|---------------|
| WYNN .. of Galedlom and Caerwys .....      | } Flintshire. |
| PUGHE .. of Skeifiog .....                 |               |
| PIERS .. of Llanasaph .....                |               |
| PARRY .. of Coleshill and Basingwork ..... |               |
| GRIFFITHS .. of Pant-y-Llongdu .....       |               |
| ———— .. of Caerwys Hall .....              |               |
| EVANS .. of Llaneurgain .....              |               |
| JONES .. of Skeifiog .....                 |               |
| WILLIAMS .. of Clommendy Skeifiog .....    |               |
| HUGHES .. of Coed-y-Braine. ....           |               |

## 23. EFNYDD,

Lord of Dyffryn Clwyd, lived in A.D. 1120; had a daughter of the name of Hunydd, was married to Meredydd ab Blethyn, prince of Powys.

## DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

|                                 |               |
|---------------------------------|---------------|
| SIMUNT .. of Coed Llai .....    | } Flintshire. |
| PRICHARD .. of Caergwrely ..... |               |
| ROGERS .. of Flint .....        |               |
| MEREDYDD .. of Trefalon .....   |               |
| ———— .. of Pentra Bychan .....  |               |
| ———— .. of Stansty .....        |               |
| ALMOR .. of Almor .....         |               |
| ALYNTON .. of Alynton .....     |               |
| LLOYD .. of Gresford. ....      |               |



## 24. EDNOWAIN AB BRADWEN,

Lord of Merionydd, lived A. D. 1194, at Llys Bradwen, near Dolgelleu. The ruins of the castle are about thirty yards square; the entrance about seven feet wide, with a large upright stone on each side, by way of door-case; the walls of large stone, not cemented by mortar; and the structure may be paralleled with the artless fabric of a modern cow-house.

Ednyfed ab Aaron, a descendant of his, protected Owain Glyndwr under his reverses of fortune, by supporting him in a cave, called Ogof-Owain, in the parish of Llangelynin.

## DESCENDANTS EXTANT IN THE MALE LINE.

OWEN .. of Cae'r Berllan..... Merionethshire.

## DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

LLOYD .. of Nant-y-Mynach and Peniarth.

OWEN .. of Peniarth and Morben.

GRIFFITHS .. of Garth and Cloddiau Cochion.

LEWES .. of Llysnewydd and Dyffryn.

## 25. TUDOR TREVOR,

father of Llwyth Maelor, or the tribe of Maelor, was the founder and proprietor of Whittington Castle: the son of Ynyr ab Cadfarch descended from Cadell Deurnllug, king of Powys, and lived in the tenth century. Tudor had large possessions in Ferlys, between the Severn and the Wye; and in Herefordshire, by right of his mother Rhiengar, who was the daughter of Lluddoca ab Caradog Freichfras, lord of Hereford.

## DESCENDANTS EXTANT IN THE MALE LINE.

LORDS HAMBDEN AND TREVOR.

MOSTYN .. of Mostyn.

——— .. of Trelacre.

———— .. of Bryngwyn.

———— .. of Segroit.

PENNANT .. of Bychton.

———— .. of Penrhyon.

JEFFREYS .. of Acton.

EDWARDS .. of Chirk.

WYNN .. of Gerwyn-fawr.

JONES .. of Llwyn onn.

## DESCENDANTS EXTINCT, OR IN THE FEMALE LINE.

TREVOR .. of Brynkinnallt.

———— .. of Pentra Kynric.

———— .. of Tref Alen.

———— .. of Plas Teg.

———— .. of Oswestry.

LLOYD .. of Halton.

YOUNG .. of Bryn Yorkin.

DYMMOCK .. of Willington.

PUGHE .. of Llan-y-Mynach.

LLOYD .. of Plas Issa y Clawdd.

———— .. of Dal-y-Wern.

———— .. of Cilgwyn..... Cardiganshire.

PARRY .. of Wernos.

## CHAP. X.

*Of the Language of the Ancient Britons and Modern Welsh.*

THE Language of Britain, in ancient times, was the same as that of the continent, from the Baltic to the Mediterranean, and called the Celtic.

In Italy it received great refinement, and was formed into Latin on the Grecian model of grammar and composition. The invasions of the Carthaginians and Moors, and the introduction of the Punic and Arabic into the peninsula of Spain, gave to the language of that part of Europe an African character: and the irruptions of northern hoards into Gaul compelled the ancient inhabitants of that country to retire to the maritime district of Bretagne. The successive encroachments made on the Britons of our island by Carthaginians, Saxons, Romans, Danes, and Normans, confined them to the north of Scotland, Wales, and Cornwall: these ancient natives were called Gualli, or Gualles, by the Saxons, and some of the people of Italy were called by the same name; but not being able to pronounce the *gu*, they gave to some part of Italy the name of Welsh Land, and to the remnants of the southern Britons the appellations of Wales or Welsh, and Cornwales and Cornish: the language of Britain is therefore to be collected from the three dialects of the Cornish, Cambrian, and Gaëlic; for, being derived from one common origin, they illustrate each other, and shew, by the expression or term used, from what nation the Britons derived their improvements and useful arts.

A complete dictionary of the Celtic is a great desideratum in literature, as it would elucidate many passages in the Roman authors from the acceptance and quantity of words still used in the Celtic dialects. The



Danes, Germans, French, and Welsh have, a century ago, laboured on the subject, but to no benefit, for the writers of the continent could not speak any of the dialects; and the Welsh, making Baxter included, have always failed from their deficiency in the languages of northern Europe.

The Celtic language, which was spoken in Britain, must have received an influx of words from the different invaders and settlers: hence the Cornish, as it remains in print, is the most corrupt dialect: the Welsh is less mixed than the Cornish, but greatly supplied with Anglo Saxon and Norman French: and the Gaëlic of the Highlands has been adulterated with the Scandinavian. The Gaëlic, however, from the locality of the people, has been the best preserved, and is of essential service to the Welsh antiquarian, for most of the names of rivers and places in Wales are to be derived from the Gaëlic, and not definable from the modern Welsh.

The reader, if he feels any interest or curiosity, will be able to form some idea of the Ancient British, and draw his own conclusions respecting the greater or less degree of perfection of the three dialects, by perusing the following glossarial specimen of the Gaëlic, Welsh, and Cornish:—G. denotes Gaelic, W. Welsh, C. Cornish, S. Saxon, L. Latin, N. F. Norman French, Gr. Greek, &c. &c.

W. G. *Ab*, an ape, l. *apes*.

W. *Abad*, g. *ab*, c. *abbat*, an abbot, s. *abbad*.

W. *Abediŵ*, heriot, fine on death, l. *obitu*.

W. *Aberthawr*, a sacrificer, l. *obfertor*.

G. *Abhal*, w. *afal*, an apple, from l. *malum*.

W. *Abred*, the druidical place of purgation, s. *abered*, hot.

G. *Acuil*, an eagle, hence l. *aquila*.

G. *Ad*, water, hence *adiad*, a duck.

G. and W. *Addas*, good, convenient, becoming.

W. *Aden*, a wing, c. leaf of a book.

G. *Adhm*, knowledge, c. *addhan*, to know, w. *adwaen*, to know.

W. *Adeilad*, a building, l. *ædes*, *ædilis*.

W. *Adfain*, g. *adaain*, a stranger, from l. *advena*: the g. has also *oithirack*, other lander, which is the proper expression.

W. *Adferu*, to accustom, restore, l. *adfero*.

W. *Adill*, vile, of no value, l. *ad hilum*.

W. *Adnodau*, the verses of a chapter, l. *adnoto*.

W. *Adseinio*, to resound, l. *ad* and *sono*.

G. *Adudh*, a circle, fire, *aduath*, horror, detestation, *aduathmhora*, great horror, &c. are words which refer to the circle, fire, and sanguinary rites of the Druids.

W. *Adwerth*, cheap, s. *adweorth*.

W. *Addfain*, a person convicted, deported, l. *ad minas*.

W. *Addfed*, ripe; l. *ad metem*.

W. *Addurno*, to adorn, l. *adorno*.

G. *Afost*, gold, treasure: hence St. Nicholas Penfost, Camerarius, treasurer, or chamberlain, in Penbroke-shire.

W. *Affwys*, bottomless, l. *abyssus*; hence *uffern affwys* is a corruption of *inferorum abyssus*.

W. *Agalen*; c. *agolan*, a whetstone.

C. *Ahuel*, w. *allwydd*, a key.

C. *Airos*, the stern of a ship, gr.

G. *Aic*, a tribe, w. *ach*, a race, generation.

G. *Aigein*, the deep, w. *eigwn*, the deep bottom.

G. *Ailmeadh*, prayer, s. *aelmead*, oblations.

G. *Ainnir*, a virgin, w. *anner*, a heifer, not forced.

W. *Alltud*, a stranger, s. *aelteodig*.

C. *Als*, the sea-shore, gr.

C. *Altor*, g. *altoir*, w. *allor*, an altar.

G. *Am*, c. and w. *amser*, time, revolution of the stars.

G. *Aman*, a river, hence the name of a river in Carmarthenshire, and most of the rivers in Wales have Gaëlic names.

G. *Anam*, c. *ena*, w. *enaid*, a soul; c. pl. *anexou*, souls; hence the g. *neamh*, and w. *nefoedd*, heaven, or place of souls.

G. *Alb*, height; w. *alban*, the summit; *alban hevin*, the young vertex, or summer solstice; *alban arthan*, the bear vertex, or winter solstice; *alban cilir*, the clear vertex, or vernal equinox; and *alban cloel*, the stormy vertex, or autumnal equinox.

Eng. *Apron*, g. w. and c. *a-bron*, before, in front.

G. *Andeas*, to the goddess of day, sun, or south.

C. *Aradar*, w. *aradr*, a plough ; l. *aratrum*.

C. *Arluidh*, a lord, from *ar*, over, and s. *leod*, the people.

W. *Arian*, silver coin, with the impression of a soldier ; the g. *airgad*, silver, is also the impression of a prince ; and the l. *argentum* is of Celtic origin, and signifies the impression of the king or national chief.

G. *Arm*, an army ; hence l. *arma*.

G. *Aros*, an abode, a residence.

G. *Atth*, a ford.

W. *Aur*, gold ; hence l. *aurum* ; but the g. and f. *or* seems to be the Celtic radix.

G. W. and C. *Bach*, little, the radix of l. *bacchus*, little, and ever young : and *bach* in the g. signifies drunkenness ; and in all the dialects, power, a hook ; hence in the w. and c. *bach-gammon*, or back-gammon, a little battle ; and g. *bachla*, a drinking-cup, from g. *beag*, little.

G. and W. *Bdd*, a boat, length.

W. *Badd*, a washing-place, a bath ; g. *baddhon*, a little haven ; and v. *baedd*, a boar. From these expressions many conjectures have been raised respecting Badona, Bathonia, Aquæ Solis, or the city of Bath.

G. *Baine*, c. *banne*, a drop ; hence w. *diod-fain*, small-beer, or roppings of the brewing-tub.

G. *Bais*, water ; hence *Llanvaes*, in Anglesey, and g. *baisdam*, to wash, to baptize ; w. *beisio*, to wade through the water.

G. *Ban*, pale, white ; c. *ban* ; w. *bann*, high, a hill ; g. *bann*, a proclamation : and hence banns of marriage ; g. *bannach*, a traveller, a fox.

G. *Bar*, top, crop, ear of corn, bread ; hence c. and w. *bara*, bread, and w. *baran*, strength.

G. *Barn*, w. *barnwr*, c. *barnwr*, a judge, nobleman, from the n. *baron*, and *baronier*.

G. *Bascaid*, w. *basgawd*, a basket. This word is used by Juvenal, *Adde et buscaudas et mille escaria multum*, and is said by Martial to have been a Gaëlic expression, *Barbara de Pictis venit bascauda Britannis*.



W. and C. *Bath*, likeness, coin, g. *bathais*, the forehead.

W. *Bedd*, a grave, length, as *troedfedd*, the foot in length; hence *beddyddio*, or *bedyddio*, to anoint or wash in full length; c. *bedh*, a grave, and *bedhidian*, to baptize; g. *fad*, length, and c. *bydyddi*, to dip or drown.

C. *Bearn*, a child, g. *bearan*, a young man; from the sc., g. *bédd*, fruit; and *beith*, a birch tree.

G. *Béd*, fruit, and *bedd*, a birch tree, w. *bedwy*, a birch tree; c. *bedewen*, an aspen tree.

G. *Be*, and *bean*, a woman, c. *benaw*, w. *benyw*, a female.

C. *Ber*, g. *beart*, w. *byr*, short, and *berr*, a leg.

C. *Besidar*, a window.

W. *Berth*, fair, bright boundary, hence *Narberth*, on the boundary of the Flemings.

C. *Ben*, a head; hence w. *benyw*, a female.

G. *Beo*, cattle, w. *bu* or *buw*, an ox, or cow; hence w. *beudy*, a cow-house, g. *lualidh*, a cow-house, w. *bugail*, c. *bygal*, and g. *beuachille*, a cattle-herd, shepherd.

C. and G. *Biaik*, w. *bwiall*, a hatchet.

G. *Beltine*, the month of May, and *bealtine*, the solar bonfire of Phœnician origin; vid. *Selden de Diis Syr*.

G. *Bial*, water; hence e. *pail*, or water-bucket.

C. *Beys*, g. *beodh*, w. *byd*, the world, scene of being.

G. *Biorach*, a two-year old heifer; w. *bustach*, two winters, a steer.

G. *Bith*, existence, w. and c. *byth*, everlasting.

W. *Blaen*, a point, *bluœnae*, the inland extremity of a valley.

G. *Blaith*, a blossom, c. *bledhan*, w. *blwyddyn*, a year.

G. *Blaoth*, w. *blocdd*, a shout or calling; c. *bleit*, w. *blaidd*, a wolf.

W. *Blith*, producing milk, g. *blidham*, to milk.

C. *Blu*, a parish, w. *plwyf*.

C. *Blot*, w. *blawd*, flour, meal.

C. and W. *Bod*, home, a habitation.

C. *Boos*, eating or drinking to excess; hence e. *booze*.

C. *Bosca*, and *bothoc*, a hut of twigs, a cottage; hence e. *booth*.

W. *Bodd*, c. *both*, free will, pleasure, satisfaction.

C. *Bounadd*, life, *boynedh*, w. *beunydd*, daily.

W. *Bon*, origin, *bonedd*, nobility, descendants from some person of celebrity.

G. *Brac*, w. *braich*, an arm.

W. *Brad*, treachery, g. *bradhrudh*, ambush.

C. *Bren*, a tree, w. *brenin*, a chief, a king; g. *braine*, a captain of a ship; c. *brenniat*, a steersman.

G. *Brân*, black, g. w. and c. *brán*, a crow, the names of dark rivers.

G. *Bras*, quick, w. and c. coarse, careless; hence a bad tailor is called in w. *bras-bwythydd*, or whip-stitch.

G. and W. *bráth*, treachery, biting, stabbing.

G. and W. *Bre*, a hill, a spot; *brech* and *breac*, small-pox, g. *breac-an*, w. *brychan*, plaid, variegated bed-cover.

W. *Brawd*, g. *brathair*, c. *brauder*, a brother.

W. *Briw*, a cut; *briwsion*, crumbs; *breuan*, a hand-mill.

W. and G. *Brith*, c. *bruith*, of divers colours; *brithill*, a trout, mackarel.

G. *Bro*, ancient, in the w. a country, a promontory.

G. *Brog*, a shoe.

C. and W. *Bryn*, a hill, *brynaich*, highlanders,

W. *Buan*, swift, g. lasting.

C. *Bysterden*, a builder, a man of windows, from *beisdar*, a window.

G. *Cu*, a house, w. *cae*, a hedge, an inclosure, a field; *caer*, a place surrounded by a wall.

G. C. W. *Cad*, high, war, a field of battle.

G. *Cathair*, a chair, from the ecclesiastical term *cathedra*; the w. *cadair*, a chair, is of the same origin, and is misunderstood: *cathedra* signified the sacrifice among the Greeks, and *cadair* has the same meaning in Welsh: thus, in the laws of Howel the Good, lib. i. c.10. *Pedwar cadeiriawg ar ddeg y sydd yn llys*, should be rendered "There are fourteen festive associates in the palace." For the prince and his dependents placed themselves in a recumbent posture. The chair is a modern contrivance, and still unknown in Wales, in huts similar to the watling-built palace of Howel the Good. The same passage introduces a tenth associate, or *bardd cadeiriog*, or festive bard, and cannot have any other meaning: for, if *bardd cadeiriog* denoted a person who has presided at a *garsedd*, taken his de-

grees, &c., the falconer, farrier, and huntsman must have been graduated, for they are called *cadeiriog*, as well as the bard. In the laws of Howel, as printed, the festive associates are not properly indicated by figures; and the passage should be marked—"10. Festive Bard—11. The Farrier of the Palace—12. The House Steward—13. Master of the Stables—and 14. The Head Huntsman."

W. and C. *Calan*, from the l. *kalendæ*, the first day of the month.

C. *Caid*, a bondman, w. *caeth*, a captive.

G. and W. *Cain*, chaste, beloved, fair, beautiful.

W. *Call*, prudent, discerning, g. *caill*, a trick.

W. *Cam*, crooked, winding as the name of a river, w. and g. injury, deceit, injustice.

C. and W. *Cân*, a song, g. *canntic*, a song, a little song.

G. C. and W. *Câr*, dear, a kinsman, a friend.

G. C. and W. *Carn*, a heap of stones.

W. *Carreg*, a stone, *craig*; g. *curraig*, a rock, c. *carrog*, a brook.

G. *Ceann*, w. *cen*, the head, projection, production.

G. *Cu*, w. *ci*, a dog.

W. and C. *Claf*, sick; g. *clainh*, the itch, w. *clafr*, the leprosy.

W. *Cladd*, c. *cledd*, a ditch; hence the rivers *Cleddcu*, in Pembroke-shire, should be rendered ditches, as they covered the British encampment, and afterwards the Roman station *Ad Menapiam*, at Amblestone; c. *cladhiau*, ditches.

G. *Clag*, w. and c. *clock*, a bell, or clock.

G. *Clair*, a board, or table, *clairin*, a cripple, *clairseoir*, a harper, w. *cler*, music, and *clera*, to go about with music, playing and begging. In Glamorganshire the bards are called *Gwyr Cwm y Felin*, or beggars, who frequented the mills for distributions of meal or flour.

G. *Clais*, a stroke, an impression, *claiséach*, a sword.

W. *Cledd*, a ditch, furrow, mark, *clddyf*, a sword.

G. *Cle*, left-handed, hence w. *gogledd*, north, or to the left, for when a Welshman stands facing the rising sun he has the south on his right, and calls that point *deheu*, or the right, and the north *gogledd*, or the left; he calls the east *dwyrhain*, (in g. *dagrian*), the suns or queens, alluding to the sun and moon rising in that quarter; and he denominates the west by the term *gorllewin*, or the diminution of light. This distinction of the cardinal points, from the position of



the person, was taken by the Ancient Britons from the position of the Roman augurs.—*Liv. Dec. i. lib. 1.*

G. *Cleitach*, full of rocks; hence *Clydaeh*, a river in Wales, and *Clyde*, the name of several rivers.

G. *Clo*, a nail or peg, w. a lock.

G. *Clog*, w. and c. *clock*, a bell.

G. *Cloch*, a stone, *clochar*, a stone surrounded by stones, &c.; hence *Maenclochog*, the Menapia of the Romans in Pembroke-shire.

W. and C. *Clóff*, lame.

G. *Clais*, w. and c. *clust*, the ear, the handle of a vessel.

G. *Cnadan*, a frog, w. *ffroga*, from *ffiog*, a fen, or moor.

W. *Cnoi*, to gnaw, g. *cnaoi*, consumption.

G. *Cod*, victory, w. and c. *cad*, war.

G. *Coille*, w. *coed*, c. *coet*, wood, timber, g. *coid*, sticks.

G. *Codail*, sleep; hence e. to cuddle.

W. *Coeg*, vain, proud, c. *cok*, a fool.

W. *Coel*, belief, worship; *pren-coel*, the cross, g. *coill*, wood.

W. and C. *Cof*, g. *cuimhne*, memory.

G. *Ceir*, c. *coir*, w. *cwir*, l. *cera*, wax.

G. *Cois*, a foot, w. *coes*, a leg, g. *coisin*, a stem or stalk.

W. *Calon*, c. *colon*, the heart; g. *colam*, flesh, sense.

C. *Cón*, a supper, w. *ciniaw*, a dinner, or late meal.

G. W. and C. *Corn*, a horn, a drinking cup.

C. *Corla*, w. *corlan*, a sheepfold.

G. *Creag*, w. *craig*, c. *creeg*, a rock.

W. *Craw*, c. *crou*, a pig-stye, or hut.

G. *Croch*, w. *crog*, c. *crok*, hanging-place, or gallows.

W. *Crun*, g. *cruin*, round, bounded.

G. *Cruit*, w. *crwth*, c. *crowd*, a Scandinavian fiddle.

G. *Cu*, w. and c. *ci*, a dog.

G. *Cuilean*, c. *coilon*, a whelp or pup.

W. *Dafn*, a drop, g. *daif*, liquid, drink.

G. *Dair*, c. *dár*, w. *derwen*, an oak; hence *deiri*, the inhabitants of some parts of Northumberland, and of Gloucestershire.

G. *Dais*, w. *dás*, from f. *tas*, a rick of corn.

W. G. and C. *Dall*, blind.

G. *Darcan*, an acorn, w. *mesen*.

C. *Dans*, w. *dant*, a tooth; g. *deideadh*, the tooth-ache, and *dean-tog*, a nettle.

G. *Deur*, c. *dagar*, a tear, w. *dagreu*, tears.

G. and C. *Dorn*, the hand, w. *dwrn*, the fist.

C. and W. *Darn*, a piece, section, or fragment.

G. *Deich*, w. and c. *dég*, ten; g. *deichmhos*, December, the tenth month.

G. *Dia*, w. *Duw*, c. *Deu*, GOD.

G. *Dia*, c. *det*, w. *dydd*, the day, or sun, which was worshipped by the Ancient Britons; even the modern inhabitants repeat their belief with their faces toward the rising sun, and that in evening service; thus turning their backs on the object of their veneration.

The Days of the Week are called by the Welsh—

*Sul*, unity, sun, god of day, to whom the Gauls devoted bands of warlike men, who were called *soldurii*, or troops of the sun.

*Llŷn*, the image of the sun, the moon.

*Mawrth*, the great, the warlike, from *navors*.

*Mercher*, Mercurius, the horseman, traveller, trader, &c. It is worth noticing, that Langres, a town in the department of the Upper Marne, in France, is of great repute, on account of its pig-markets; and the following inscription is legible over the gate of the town:—

#### MERCVRIO-MOCHO.

*To the tutelar god of pig dealers.*

*Iau*, young, the father of nature, who never falls into years. The Cornish word *Iou* is more ancient, and corresponds with *Ioupater*; but that dialect is almost lost, and the town *Marchnad Iou*, or Thursday Market, is now pronounced *Market Jew*.

*Gwener*, from Venus Veneris, w. *gwen*, fair, agreeable.

*Sadwrn*, from Saturnus.

G. *Dile*, c. *diel*, w. *diluw*, a deluge, or inundation.

G. W. and C. *Din*, a hill, place of defence.

G. *Diot*, a meal, or dinner; c. and w. *diot*, and *diod*, ale.

W. *Dwr*, c. *douar*, g. *dur*, water.

G. *Draoith*, a Druid; g. and c. *druth*, a harlot.

W. *Dyn*, g. *duine*, c. *dean*, a man.

G. *Each*, a horse, *eachlann*, a stable.

G. *Easgan*, an eel.

G. *Eirr*, c. *er*, and w. *eira*, snow.

G. *Eaglais*, c. *egles*, w. *eglwys*, a church, from the Norman French.

C. *Ennis*, g. *innis*, w. *ynys*, an island.

G. *Anam*, c. *ena*, w. *enaid*, the soul.

C. *Ehual*, w. *ychel*, g. *ard*, high.

W. and C. *Fa*, a bean.

W. and C. *Fystio*, to beat, or thresh.

G. and C. *Gal*, evil warfare, battle, *galli*, powerful.

G. *Gabh*, w. and c. *gôf*, a smith.

G. *Gabhail*, spoil, booty, conquest; w. and c. *gavcl*, a tenure.

G. *Gabhal-cine*, holding by tribes or clans, similar to the present baron and commoners.

W. and C. *Garr*, the shank.

W. and C. *Gardd*, g. *gairdin*, a garden, inclosed tillage, introduced by the Normans.

W. and C. *Gafr*, g. *gabhar*, a goat.

G. *Galan*, an enemy, w. *galanas*, enmity, devastation.

G. *Gaoid*, wind, bleak, *gaoidhal*, a Highlander or Irishman, corrupted in Welsh by the term *gwyddel*.

W. and C. *Geneu*, the mouth.

G. *Garbh*, w. and c. *garw*, rough, coarse.

C. *Ger*, w. *gair*, a word.

G. *Geadh*, c. *gudh*, w. *gwydd*, a goose.

G. *Gast*, an old woman; w. and c. a bitch: the word is of Scandinavian origin, and signifies one possessed, a sorceress, or Druidess.

G. *Ganh*, c. *goyf*, w. *gauaf*, winter, or unproductive: the other seasons in Welsh are, *gwanwyn*, tender lambs; *haf*, the productive, and *hydref*, corn home, or the autumn.

It is singular the English have no word for autumn, nor had the ancient Germans.—“*Autumni nomen acbona ignorantur.*”—*Tacit. de Mor. Ger.* because they divided the year into three seasons.

G. *Gas*, w. and c. *gwas*, an attendant, or servant.

G. W. and C. *Glan*, clean, pure, neat, handsome.



G. *Glas*, w. and c. *clo*, a lock, a fastening; and of the same signification as *clavis*, and a corruption of that word, which denoted a secondary fastening.

G. W. and C. *Gor*, *cor*, and *cwr*, short, diminutive.

W. and C. *Gual*, g. *guall*, low, vile, of no rank nor value.

G. *Glasog*, the pale bird, the wagtail; w. and c. *guenol*, white belly, or weaver, and weaver's shuttle.

W. and C. *Gwr* a *gwraig*, man and wife.

———— *Gwyn*, white.

———— *Gweli* and *gueli*, a place to lie down, a bed.

———— *Haf* and *Han*, summer, productive.

———— *Enew* and *Hanow*, name or appellation.

———— *Hir* and *Heer*, long.

———— *Helwr* and *heliat*, huntsman, or pursuer.

———— *Henaeth* and *heneth*, a generation, race, a tribe.

———— *Hwyad* and *hoed*, a duck, or water fowl.

———— *Hoeden*, a romp, from the e. high-down.

———— *Hwch* and *hoh*, a sow.

———— *Halen* and *koloïn*, salt, from *haul* or *hoil*, the sun.

G. W. and C. *Iar*, a bird, a hen.

G. *Ifriôn*, c. *ifarn*, w. *yffern*, hell, from *infernus*.

W. and C. *Yd*, corn, wheat.

———— *Iscl*, low, humble, the bottom.

———— *Calanedd* and *kalanedh*, slaughter, the slain in war.

———— *Cath*, *cath*, a cat.

———— *Cegyr*, *kegath*, hemlock.

———— *Cyirch*, *kerh*, oats.

———— *Cyfelin*, *kerelyn*, length to the elbow, a cubit.

———— *Ceillog*, *kulliag*, a cock, the male bird.

The Cornish used the letter *k*, because the Greek alphabet had been introduced on their coasts: but the Gaels and Welsh write with the *c* hard, in imitation of their Roman masters.

G. *Ladron*, c. *ladhron*, w. *llaïron*, thieves, murderers.

G. *Laith*, c. *lait*, w. *llaeth*, milk.

G. *Lain*, c. *len*, w. *llawn*, full.

G. *Lamb*, c. *lau*, w. *llaw*, a hand.

G. *Leac*, w. *llech*, a stone.

G. *Leas*, c. *les*, w. *llys*, a palace, court of law.

G. *Loch*, black, hence, *Lochwr*, a river in Carmarthenshire, and *loch* and *lach* are the old words for pools and lakes.

G. *Loisg*, c. *losc*, w. *liosg*, a burning.

G. *Lua*, c. *lo*, w. *llif*, water.

G. *Luch*, c. *logoden*, w. *llygoden*, a mouse, full-eyed.

G. *Los*, c. *lost*, w. *lost*, a tail.

C. *Lostek*, fair tail, the fox, w. *lost-lydan*, broad tail, the beaver.

G. *Mac*, c. *mab*, w. *mab*, a son, from *bach*, little.

G. *Miaol*, c. *moel*, w. *moel*, bald.

G. *Mam*, c. *mam*, w. *mam*, mother.

The word *Mam* is mentioned by Varro—*Cum cibum ac potionem suas ac pappas dicunt matrem mammam, patrem tatam.*

G. *Mil*, c. *mel*, w. *mél*, honey.

G. *Mi*, c. *mis*, w. *mis*, a month, lunation.

The months in Gaëlic are *Ceid Mios*, the first month, *Faoillidh*, bad weather, *Mart*, *Aibrean*, *Bealtuin*, w. *Bellten* the thunderbolt, or Jupiter Taranis, *Ogmhios*, the young month, or June, from Junius, *Iul*, the month of Julius, *Ochdmhios*, the eighth month, or August, *Seachdmhios*, *Ochdmhi*, *Navimhios*, and *Deichmhios*.

In Cornish, the months are *Yenoar*, *Huevral Merh*, *Ebral*, *Me*, *Ephan*, *Gorephan*, *East*, *Gledngala*, or September, *Hedra*, October, *Mis-liu*, or the dark month, November, and *Kevardhin*, the stormy, or December.

W. *Mis*, a month, is a corruption of the Latin *mensis*, or perhaps is the *radix*, for *mensis* was formerly written *mesis*, and is still to be so seen on ancient monuments.

The months in the year in Welsh are

*Ionawr*, from the Latin *Januarius*, from Janus, the son of Cælus and Hecate, was one of the two months added by Numa.

*Chwefror*, from *Februarius*, a *februando*, or the Roman custom of offering sacrifices to expiate the sins of the past year. The true sound of the Ælic F, or Digamma, seems to be preserved in the word *Chwefror*. Varo, Priscian, Cassiodorus, and Terentianus, give to the

Digamma the sound of V: this, however, was given from convenience, because the Romans could not utter the guttural; but the ancient Britons had the utterance, and had received the Greek letters, and their proper sounds, from the Alexandrian traders, who frequented the southern and western coasts of Britain long before the Roman invasion.

*Mawrth*, from *Mars Martis*, or *Matvors*, of whom it is said by Varro—*Mars ab eo, quod maribus in bello præest: aut quod a Sabinis acceptus, ibi mamers.*—*Lib. 4.*

*Ebril*, from *Aprilis*,—*quod ver omnia aperit*, but most likely from *Aper*, as this is the proper season for snaring the wild boar, who is said to be sleepy in April and May.

*Mai*, from *maia*, the earth, the *bona dea*, or goddess of old people, this being the last month in the year, in the time of Romulus. May was called *Trimilki* by the Anglo-Saxons, because their cows in this month were milked thrice a-day.

*Mehefin*, or *mishefin*, the young month, is a translation of *Mesius Junius*, which, anciently, commenced the Roman year. The first of June is *Cyntefin* in Welsh.

*Gorphcnaf* (July), the resting month.

*Aust*, from Augustus: this month being ordered to be so called by a decree of the senate in compliment to Augustus Cæsar, for having reduced Alexandria, in Egypt, under the Roman power,—*Suet. 31. Dio. 55. 6.*

*Medi* (September), the reaping month,

*Hydref* (October), the corn home.

*Tachwedd* (November), the stormy.

*Rhagfyr* (December), preceding the short day.

*G. Measog*, *c. mesen*, *w. mesen*, an acorn.

*G. Milis*, *c. melus*, *w. melus*, sweet.

*G. Buidhe*, *c. milin*, *w. melyn*, yellow.

*G. Morc*, *c. moh*, *w. moch*, pigs.

*G. Muir*, *c. mor*, *w. mor*, the sea.

*G. Mur*, *c. mur*, *w. mur*, a bulwark, and all derived from *mor*, great.

*G. Nathair*, *c. nader*, *w. neidr*, a snake or adder.

*G. Neath*, *c. neid*, *w. nith*, a nest, the town of Neath.

*G. Neamhidh*, *c. nef*, *w. Nefoedd*, the heavens, the sky.



- G. *Neart*, c. *nerth*, w. *nerth*, strength.
- G. *Nuna*, c. *naun*, w. *newyn*, hunger.
- G. *Nochd*, c. *noath*, w. *noeth*, naked.
- G. *Mac Brathair*, c. *noi*, w. *nai*, a nephew.
- G. *Uan*, c. *oan*, w. *oën*, a lamb.
- G. *Ola*, c. *oleu*, w. *olew*, oil.
- G. *Air*, c. *our*, w. *aur*, gold.
- G. *Meacan*, c. *panez*, w. *panas*, parsnip.
- G. *Peaccadh*, c. *pechad*, w. *pechod*, sin.
- G. *Pian*, c. *poan*, w. *poen*, pain.
- G. *Ceann*, c. *pen*, w. *pen*, the head of any animal, hill, or land.
- C. and W. *Po* and *pou*, a province, or lordship, hence *Powys*, the lordship on the Wye.
- G. *Poll*, c. *pol*, w. *pull*, a pit.
- G. *Raich*, c. *braich*, w. *braich*, an arm.
- G. *Ramh*, c. *rev*, w. *rawyf*, an oar.
- G. *Reo*, c. *reu*, w. *rhew*, frost.
- G. *Riadh*, c. *red*, w. *redeg*, running, racing.
- G. *Rimb*, c. *riu*, w. *rhif*, a number.
- G. *Rian*, c. *ruan*, w. *rhuan*, the sea, pool, river.
- G. *Roimb*, c. *reve*, w. *rhufain*, the city of Rome; the Gaëlic word is formed from Rome, the Cornish from Roma, and the Welsh from Romana.
- G. *Roinn*, c. *ren*, w. *rhan*, a share, a portion.
- G. *Roinne*, c. *ren*, w. *mwng*, horse-hair, mane.
- G. *Roith*, c. *rhoth*, w. *rhód*, a wheel.
- G. *Ruamh*, c. *rév*, w. *rhaw*, a spade.
- C. *Ro*, w. *rhodd*, a gift, present.
- G. *Ros*, c. *rós*, w. *rhós*, a heath, promontory.
- G. *Beann*, c. *rhyn*, w. *bryn*, a hill.
- G. *Ath*, c. *rid*, w. *rhýd*, a ford, or passage.
- G. *Lion*, c. *ruid*, w. *rhwyd*, a net.
- G. *Sac*, c. *sac*, w. *sach*, a sack, which is of the same sound in all languages.
- G. *Saor*, c. *saer*, w. *sáer*, a sawyer, or carpenter.
- G. *Sceir*, c. *skerr*, w. *skerr*, a sharp sea rock.
- G. *Scian*, c. *skian*, w. *scien*, a knife, or spear.

G. *Sciobal*, c. *scaberias*, w. *ysgubor*, a swept place, a barn for sheaves.

G. *Sciberneog*, c. *scovarnoeg*, w. *ysgyfarnog*, long-eared, a hare.

G. *Screacham*, c. *skrech*, w. *ysgrechain*, to shriek.

G. *Scuab*, c. *iskil*, w. *ysgub*, a sheaf, a besom.

G. *Seacaim*, c. *sihy*, w. *sychu*, to dry.

G. *Sean*, c. *swoin*, w. *swyn*, a charm.

G. *Segh*, c. *sechys*, w. *ych*, ox, or any dry cattle, from *sych*.

G. *Sgadan*, c. *eskadan*, w. *yscadan*, herring, a shoal of fish.

G. *Sladuire*, c. *ladhr*, w. *lladdur*, a murderer, a thief.

G. *Sul*, c. *súl*, w. *súl*, the sun, the eye, observation.

G. *Soc*, c. *soh*, w. *swch*, a ploughshare.

G. *Tarbh*, c. *taro*, w. *tarw*, a bull.

G. *Tarvas*, w. *tarfutan*, a phantom, ideal, scarecrow.

G. *Teas*, c. *tes*, w. *tés*, heat.

G. *Tigh*, c. *ti*, w. *tý*, a house.

G. *Toll*, c. *toll*, w. *twll*, a hole. *Tullianum in carcere.*

G. *Teine*, c. *tán*, w. *tán*, fire.

G. *Tonn*, c. *ton*, w. *ton*, a wave.

G. *Tor*, c. *tur*, w. *twr*, a tower.

G. *Torch*, c. *torch*, w. *twrch*, a swine.

G. *Traoich*, c. *truit*, w. *troedfedd*, a foot in length.

G. *Triun*, c. *treun*, w. *trian*, poor, lean.

G. *Tula*, c. *tyle*, w. *tyle*, a hillock, habitation, hence *tibi serviat*, *ultima Thule*.—*Virg.*

G. *Torunn*, c. *taran*, w. *taran*, thunder.

G. *Tron*, c. *tron*, w. *trwyn*, a nose, promontory.

G. *Dim*, c. *tin*, w. *din*, a fortified hill; the word *din*, or *den*, is of Scandinavian origin, and denoted a Druidical fort; the British term was *llan*.

G. *Uir*, c. *tir*, w. *tir*, the earth, country, land.

G. *Uan*, c. *oan*, w. *oen*, a lamb.

G. *Uair*, c. *our*, w. *awr*, an hour.

G. *Uisg*, water, and hence the name of the river Usk.

These dialects are not very pliant as materials of Grammar, for they are bare of declension, thus—*The Church of England* is expressed *Church England*, *The man's wife* is *Wife the man*; and the

verbs are stubborn in their conjugations; thus—*Amo, amas, &c.*, is formed *Ego sum amans, Tu es amans*; and *Amor, amaris, &c.*, are in a circuitous and recurrent language, *Est mihi amans, Est tibi amans, &c.*; but, as simple expressions, the words contained in the Gaëlic, Welsh, and Cornish, are applicable to the things, and exhibit fair examples of the philosophy of language. And, however prone the inhabitants of different countries may be to fall into a mutual contempt of language, every man of industry and liberality will pronounce, that the Gaëlic and Cornish are as essential to a learned Welshman as the Anglo-Saxon, Danish, and Norman-French, are acknowledged to be to a learned Englishman.



## CHAP. XI.

*British Antiquities.*

## ANGLESEY.

THIS island, if we trace the British sound from the Latin word *Mona*, was called *Myn*, a mine, which is now become obsolete, and the Welsh language has only the plural *mwyn*, mines.

ABERFFRAW, or the conflux of the Ffraw, was, in 966, destroyed by the Irish invaders, who had previously slain Rodrig, the son of Edward Hoel.

This place was once the royal residence of the princes of Gwynedd, and a place of record of the laws of Hoel the Good.

Mr. Pennant says, not a vestige is to be seen of its former boast: and the author of the Supplement to Rowland's *Mona* laments that "we cannot, at this time, discover any vestiges of the royal palace, nor have we any records whereby to judge of its ancient form and position; but it is generally supposed to have been situated in a field adjoining the town, on a spot where a barn now stands, which, probably, was built out of its ruins; for the stones, in some parts of it, appear to have been better wrought than is common in such buildings."

These writers should have recollected that the Welsh palaces, in the eleventh century, had nothing to boast of, and that the royal places of record were erected from the humble materials of watling and mortar, and not so magnificent as a modern barn.

BEAUMARIS is so called from the church being dedicated to *Beau Marie*, or St. Mary, in Norman times. The castle, now in ruins, was built by Edward I. about 1295, and a garrison of about one hundred soldiers was kept

in it, to overawe the Welsh, until the close of the seventeenth century. The castle covers a space of nearly sixty yards square; and the outer wall and ditch enclose a large extent of ground, so as to accommodate a strong garrison, and give protection to the defeated.

**CAER GYBI**, or Holyhead. The ancient church in this place is within the ruins of a Roman station, and dedicated to Cybi ab Selyf: it was enlarged into a college by Hwfa ab Cynddelw, lord of Llys Llifon, in Anglesey, some time before 1291, because this college was rated in the Lincoln taxation in that year. On the south side of the church are some remains of Eglwys-y-Bedd, or Capel Llan-y-Gwyddel, so called from its being erected over the grave of Serigi, an Irish chief and invader, who was slain in this place by Caswallon Law Hir: and on the northern wall of the church are the words — *Sancte Kybi ora pro nobis*.

**DIN SULWY**. This place is affirmed by Mr. Fenton, in his Tour of Pembroke, 582, to have been the largest British establishment in the whole principality, crowning an eminence near *Redwharf*.

It was unquestionably a place of sacrifice, and where victims were offered to the Sun, by the Druids, or Scandinavian priests.

*Llangadwaladr*, dedicated to St. Cadwaladr, the last British king.

The author of *Mona* has the following statement:—  
A.D. 676. Cadwaladr, son of Cadwallo, crowned king.  
— 650. King Cadwaladr caused *Llangadwaladr* to be built;

that is, twenty-six years before he was crowned, and dedicated to himself.

There is a stone over the south door of the church of *Llangadwaladr*, with the inscription—*Catamanus Rex Sapientissimus Opimatissimus Omnium Regum*.

This Cadfan was the grandfather of Cadwaladr. The inscription is not ancient; for Cadwaladr died in the commencement of the eighth century; and all churches in Wales are modern erections.

**LLANEDWEN**. Near this place, on the banks of the

Menai, is the greatest *Cromlech* in Anglesey, and supposed to be an altar on which the Druids offered to the Sun the sacrifice of human victims. The church of Llanedwen is said to have been erected in A.D. 640—about A. D. 1440 would be nearer the truth. The Rev. Mr. Rowland, author of the *Mona Antiqua*, lies buried here, under a tomb-stone of Anglesey black slab, bearing a Latin inscription, written by himself.

The wandering stone, *Maen Morddwyd*, is secured in the wall of this church, and deprived of its locomotive impositions.

LLANIDAN, dedicated to St. Aiddan Foeddawg. Mr. Rowland, in his *Mona Antiqua*, has given fanciful descriptions of groves, temples, courts of justice, &c. in the parish of Llanidan; and closed his list of the marvellous with a drawing of a medallion; having a profile on one side more like a Welsh monk than a Galilean fisherman; and on the reverse, "This is Jesus Christ the Reconciler," in imperfect Hebrew.

NEWBOROUGH. This place had formerly a temporary residence of some of the English kings; but has nothing left to indicate ancient grandeur. The inscription on the stone at Vrondeg, now not legible, has been read *Filius Ulrici erexit hunc lapidem*—which was a triumphal monument of some northern chief that had invaded the island.

LLANVAES. The Friary was founded here by Llewelyn ab Iorwerth, over the grave of his wife Joan, who was daughter to King John, and died in 1237. These friars were favorable to the cause of Glyndwr, and on that account they were reduced to eight, and only two of the number allowed to be Welshmen. The church has been for many years converted into a barn, and the coffin of the princess Joan used for a watering trough.

LLANJESTYN. This church contains the tomb of Jestyn, the saint of the place, who was the son of Geraint. Mr. Daines Barrington, in V. Archaeol. 244 shews pretty clearly that the real saint was Justinan, of Bretagne. The tomb-stone is not of greater antiquity than the fourteenth or fifteenth century; and bears the



inscription—*Hic jacet Sanctus Yestinus, cui Guenllian Filia Madoc et Gryffyt ap Gwilym optulit in oblacoem istam imaginem p. salute animarum s.* The dedicated figure represents a man, with a hood on his head, a great round beard and whiskers: he is vested in a long cloak, fastened by a broche; in one hand is a staff, with the head of some beast on the top; and in the other is a scroll, with the above votive inscription.

### BRECKNOCKSHIRE.

This district, anciently called Garth Mathdrym, or Fox Hill, is said to have received the name of Brecheinog from Brachan, the son of Awlach Mac Gormuc, an Irish prince, by Marchell, daughter of Tydor, chief of Garth Mathrym. Such is the fabulous tradition. The truth, however, is, that Brecheinog in the Irish, or ancient language of Cambria, signifies “a hilly country.”

The following particulars respecting Brecknock are collected from Leland:—“The castle standeth in the suburbs, and is divided from the town by Honddu river. At the end of the lower part of the castle cometh Honddu into Usk, as soon as Usk is once passed through the great bridge. Usk bridge, at Brecknock, was thrown down by the rage of Usk water, in the 26th of Hen. VIII.; it was not by rain but by snow that came out of the mountains. In all the lordship of Brecknock was not in time of memory but the priory of Black Monks, in Brecknock, a cell to Battle. Bernardus de Novo Mercatu was founder of it.

The town of Brecknock is well walled, and hath a fair castle joining to it: in the town is a mighty great chapel, with a large tower for bells. The parochie was where the priory was: it standeth north, without the wall, upon the ripe of Honddu.”

BRECKNOCK. The castle, and two religious houses, of which some remains are still visible, were founded by Barnard Newmarch, who, in A.D. 1090, conquered and took possession of the lordship of Brecknock. The castle of Brecknock was destroyed by the inhabitants,

in the time of Charles the First: this was a wise measure, for they saved themselves the expense of maintaining a garrison, and delivered the town from the desolations of warfare.

Y GAER, about two miles north of Brecknock, called also Caerbann and Benni, is the *Castrum Bannii* of the Romans, and Caerfon of the Welsh. Several Roman roads led from this place; and, among others, one not yet described led to the station east of the present Carmarthen. The course of this road was over Tal-y-Sarn mountain; Cefn Cethin, and Cefn Llanfihangel, to Coed Gain or Ad Vigesumum; but this being soon superseded by another road on the other side of the Towy, perhaps it would be in vain to search for the remains of what had been never completed.

BUILT had formerly a strong castle; it was in the possession of Roger Mortimer, in 1260, when it was taken by the forces of Llewelyn ab Gryflydd. It is called Built, or Bualt, from its having been woody or boscage land. Llewelyn lost his life near this town in a dingle, now called *Cwm Llewelyn*. This place has been mistaken by antiquarians for the *Bullaem Silurum*, or present Caerfilly.

LLANDEU, a village on the road to Hay, and two miles from Brecknock, was formerly the residence of Gerard de Barry, or Giraldus Cambrensis, who was archdeacon of Brecknock. The manor belongs to the bishop of St. David's; the mansion was formerly castellated, but is now in ruins, and fills the observer with emotions of sorrow, that dilapidations do not work a forfeiture of ecclesiastical preferments.

LLANAVAN, about five miles north of Built, is dedicated to St. Avan, who lived in the beginning of the sixth century, and was a son of Cedig ab Cynedda. There is a stone in the church-yard with the inscription *Hic jacet Sanctus Avanus episcopus*;—who was most likely Avan Farddig, the bard to Cadwallon ab Cadfan.

LLANDEGEMMAN, one of the seven religious houses of Dyfed, mentioned in the laws of Hoel Dda, is at

present the name of a farm in St. Michael Cwmda, in the hundred of Crickhowel, formerly called Ystradyw.

LLANGENAN, another of the seven religious houses of Dyfed, and now written Llangeney, is the name of a parish, in the hundred of Crickhowel, and on the eastern boundary of Brecknockshire.

The seven religious houses of Dinetia, or Dyfed, mentioned in the laws of Howel the Good, *lib. ii. c. 9.* are St. David's, St. Ismael, Llandegfan, Llantwit, Llan Teilian, or Landaff, St. Dogmels, Llandyfeiliog, and Llangynwy. The passage alluded to runs thus:—*Saith Ysgobty y sydd yn Nyfed. Un yw Mynyw yn eisteddfa arbennig yng Nghymru. Ail yw eglwys Ismael. Trydydd Llandegman. Pedwerydd Llan Ussylldd Pymmed Llan Delaw. Chwechfed Llan Denlydawg. Seithfed Llan Genau.*—These names of places are indefinite, and do not include Neath, Margam and Strata Florida; and are, therefore, of no weight. Mr. Theophilus Jones, like all country historians, by crowding extraneous matter, has, perhaps, wandered in his conjectures respecting Llandegeman and Llangenan, and been a little too covetous, by enriching his work with two religious houses in one hundred.

LLANGATTOCK. On the mountains of Carno, in this parish, are two great heaps of stones or carneu; in one of which is a *cistfaen*. The great battle between Ethelwald and Rodri Molwynog, in 726, is said to have been fought on these mountains.

CRICKHOWEL, from Crûg Howel, an ancient British fortress, on the Breannog mountain. The castle in the town was erazed by Owain Glyndwr.

There is on the borders of Crickhowel a stone, nine feet long, and now thrown down, with an inscription, which has created great inquiry and many conjectures. It will, at last, be discovered to be a boundary stone, informing the reader, in Latin or Norman French, that the possessions of Tuberville extended to this spot.

BRYNLLYS CASTLE, on the banks of the river Llyfni, represents its former grandeur by a tower, and parts of



its walls still remaining : it was formerly the property of the Clifford's.

HAY. The tumulus, near the church, is supposed to have been the site of an ancient British fort or timber-fence. The castle was built, and the town was surrounded with strong walls, by some of the Norman adventurers. It was given by Edward the First to Humphrey de Bohun ; and the remains are testimonies of fallen greatness.

LLANDEFAILLOG. There is a tomb-stone in the church-yard of this place, with an inscription that is hardly legible. It has been represented as the sepulchre of Brochwel Ysgythrog ; but from the letters and military events, it is more like of being the tomb of *F.I.R. mael*, as has been already noticed in this work. The church is dedicated to Maclog ab Caw ab Cawrdaf ab Cradoc Fraich-fras, prince of Brecknock ; and the letters on the threshold of the church door are commemorative of some ancestor of Maclog.

LLANWRTHWL. In this parish is a common, called Rhôs Saith Maen, or the Seven Stones Heath ; and near it another, called Rhôs y Beddau, or the Heath of the graves, which refer to Druidical rites.

LLANFIHANGEL CWMDU. In a field not far from Tretower, in this parish, is a stone, thrown down, with the inscription : *Catacus hic jact, filius Tesernacus* ; —for which “ Cadog, the son of Dyssyrnawg, lies here,” is offered as a conjectural reading.

Some Roman encampments, and British posts or banks, are pointed out in this parish, and deserving of local interest.

LLANDDETTY. The Roman road, from the Bullæum Silûrum, or Caerfilly to Bennium or Gaer, near Brecknock, traverses the whole of this parish from south to north.

LLANSAINTFREAD. The Roman road crosses this parish from Cathedin to Llanhamlach ; and on this road, near Seethrog, is a stone, with an inscription—*filius victorini*—and the valley near it is called *Cwm gelanedd*, or the valley of slaughter by an enemy. The

word preceding *filius* is not intelligible; but the stone is sepulchral on the son of Cadwgan: this inscription, and that at Llanfihangel Cwmdy, are to the memory of men who fell in the defence of their country against the Norman adventurers.

LLANHAMLACH. On the farm of Maenest, or Maenast, the stone of the sorceress, is a *cromlech*, which gave name to the farm. The *cromlech* is now called *Ty Illtid*, or the cell of St. Illtudus: and the inside represents several geometrical figures, drawn by the hands of idle visitors. It was formerly surrounded by a circle of stones, at a few paces distant from the *cromlech*; but these stones, called *Meini Illtud*, have been all removed, and nothing now remains but the *cromlech*.

LLANFRYNACH. In 1775 a Roman bath was discovered, in a field called *Carneu Bach*, near the village; and in a field, called *Cae Gwyn*, belonging to a farm, called *Ty-yn-y-llwyn*, was a great heap of stones, or *carn*, which, when cleared, for the purposes of agriculture, a cistfaen was discovered, which contained a quantity of human bones; and what is singular, the lid had also upon it a quantity of human bones, which clearly shews the sacrificial use of the cistfaen.

VAENOR. There was a cross in this parish, in the time of Gibson, with a Latin inscription—*In the name of the Father, Son, and Holy Ghost*—which is not at present to be found, nor are any traces left.

There is, in the same parish, near the river Llyseuog, on the road from Brecon to Merthyr, a stone, with the words

T I R ——— V S  
C A T I R I

which are to be read *tirminus*, or *terminus catiri*, the boundary of Cadir, the supposed name of the manor or proprietor.

*Penderin*, or *Pen-y-daren*. A long boggy common in this parish, is celebrated for a battle which took place there, between Jestyn ab Gwrgan and Rhys ab Tewdwr, in which the former was victorious; and, in conse-

quence, the common is called *Hirwain-Wrgan*, from *Gwrgant*.

YSTRADFELLTE, the stratum or Roman road on the river Mellte. In this parish is *Maen Madog*: the tenour of the inscription is uncertain.

#### CAERNARVONSHIRE.

This county is called *Caernar-fon*, from its being opposite to Mona.

CAERNARVON. The *Setantiorum Portus*, *Seteia Aestuarium*, and *Segontium* of the Romans, was the *Caer Seient*, or fort, on the river Seint of the Britons.

It was also called *Caer Custent*, and *Hén Gaer Custenin*, from its being the supposed burial-place of Constantius: and Mathew of Westminster states, that about 1283, the body of Constantius, father of the emperor Constantine, was found here, and deposited in the church by order of king Edward the First.

*Caernarfon Castle* was built, or rather repaired, in 1283, by Edward I.; and his consort Eleanor was delivered in the Eagle Tower, in this castle, of Edward, the first English Prince of Wales, and afterwards Edward II. of England.

Many parts of this castle are in a perfect state, and present fine specimens of old English architecture.

BANGOR, sometimes called *Bangor Fawr uwch Conwy*, *Bangor Fawr yn Arllechwedd*, and *Bangor Deiniol*, was founded in the sixth century by Deniol ab Dunod ab Pabo; and Daniel was appointed the first bishop.

*Conwey Castle* was built by Hugh, earl of Chester, in the reign of William the Conqueror, and repaired by Edward I., in 1284: it was afterwards put in a state of improved defence by Dr. John William James, archbishop of York, at the command of Charles I., on the commencement of the civil wars. In 878 the Welsh obtained, near this place, over the joint forces of the English and Danes, a signal victory, which has been called *Dial Rodri*, or the Revenge of the Death of Rodrig.



*Conway Abbey* was founded by Llewelyn ab Iorwerth in 1185. This place was a depository of national records, and the mausoleum of many of the princes of North Wales. Gryffydd, son to Conan ab Owen Gwynedd, was buried here in the year 1200; Howel ab Gryffydd ab Cynan, in 1216; Maelgwn, son of Prince Llewelyn, in 1230; Llewelyn ab Iorwerth, in 1240; Dafydd ab Llewelyn in 1246; and Gryffydd ab Llewelyn, who broke his neck, in attempting to escape from the Tower of London, in 1249.

*Cricciaeth* is supposed to have derived its name from having been a station of Agricola. This castle had a garrison maintained in it, after the subjugation of Wales by Edward I., under the command of William de Leybourn. Sir Howel-y-Fwyall, who was a descendant of Collwyn ab Tagno, and distinguished himself under the Black Prince, at the battle of Poitiers, was constable of this castle.

*Deganwy* was built in a castellated form by the earl of Chester, in 1210: it was called the Gannock by the English. There are no remains left but the foundations.

DWYGYFYCHEU. In this parish is a circular area of eighty feet in diameter, formed by upright stones, with a *cistfaen* in the centre: these stones are called by the common name of *Meini Hirion*.

*Clynog Fawr*. An abbey was founded in this place by Beuno; and it was afterwards dedicated to that saint, and endowed by Anarawd. The present large and handsome church is an erection of almost a late date, and since the incorporation of Wales.

Dr. T. Williams related, that in 1594 he saw, in the church of *Clynog Fawr*, an ecclesiastical history, which had been written by Turrog, who lived in the time of Cadfan, prince of North Wales. Tyssilio, a son of Brochwael Ysgythrog, is said to have been contemporary with Turrog, and to have written a Chronicle of Wales. These productions are greatly lamented as lost, and the lamentators have never reflected that there were no books contrived for many centuries after the

time of Cadfan, and that the imposture would be more palatable if they had made use of the word roll.

#### CARDIGANSHIRE.

This part of Wales was anciently called *Tyno Goch*, or the Red Valley, and was given as a reward to Care-dig ab Cynedda, for having driven the Irish out of Wales, about the middle of the fifth century ; and hence called *Caredigion*, or *Cardigan*.

The *Castle of Aberteify*, or *Cardigan*, of which there remain only two round towers and some of the walls, was originally a Norman fort, erected in the eleventh century, by Roger de Montgomery, earl of Shrewsbury. As a fort, it was alternately occupied by the Normans and Welsh, until the time of David ab Llewelyn ab Iorwerth, about A. D. 1240, when Gilbert Marshall, of the Pembroke family, built a regular castle, some remains of which are the present ruins. The church is dedicated to the Virgin; the arms of Edgar Atheling, on one of the panes of glass in the eastern window, is a priestly imposition, for the first manufacture of glass in Britain was at Crutched-friars, in London, in 1557, and this church has been built since that time.

A Welsh saint, of the name of Mathaiarn ab Brychan, is said to have been buried in this church-yard; but his relics perform no miracles, for his bones are re-dusted, and men are not credulous. There was formerly, on the river side, at the eastern end of the church, a priory or cell of black monks, which belonged to Chertsey, and afterwards to Bisham Abbey.

*Llangoedmawr*, High Wood. This church is dedicated to St. Cynllo ab Mor ab Ceneu ab Coel Godebog. A tumulus in this parish, on a hill, called *Corwg Mawr*, points out the spot where Gryffyth ab Rhys ab Tewdwr, in 1135, gained a complete victory over the English army, whose generals, Richard de Clare and his son Gilbert, had been previously slain by Morgan ab Owen, of Carleon.

On a field, called *Cantllewas*, in this parish, there was formerly a huge stone, called *Llech-yr-ast*: a circle of stones was near it; and, in the neighbourhood, another great stone, called *Llech-y-gawres*; all noticed by Edward Llwyd, and now thrown down or removed into some better use.

*Llechryd*. This church is dedicated to the Holy Cross. The dissenting meeting-house in this place is reported to have been built by Major Wade, an officer of cavalry to the lord protector Oliver Cromwell.

*Llandysil*, dedicated to Tyssul ab Coron ab Ceredig ab Cynedda Wledig.

On a stone forming part of the stile leading to the church-yard are several letters, which form a rather unintelligible inscription. The first part, CEDVOR, seems to allude to Cedifor ab Dinawol, who was contemporary with William Rufus, and lord of Castle Howel, in this parish.

This castle was originally called Castle Humphrey, from some Norman adventurer, who erected it, to keep the country in subjection, and to form a refuge for himself and followers. In 1150 this castle was repaired by Howel ab Owen Gwynedd, and since that time has been called Castle Howel.

*Castell Abereinion*, which was built by Maelgwyn in 1205, is now called *Cil-y-Graig*, and is merely a circular moated tumulus.

*Castell Gwelynionydd*, now called *Castell Coedd Vôn*, which was given by prince Llewelyn in 1216 to Rhys, the son of Gryffydd ab Rhys, presents very humble remains.

There are four *carneddau*, or sepulchral heaps of stones, in this parish, and on opening have been found to contain earthen jars, with the ashes of the dead.

TROED YR OER, dedicated to St. Michael. The great mound of earth in this parish, called *Crug-y-Batwg*, is probably the grave of Maelog.

BLAENPORTH, dedicated to St. David. An old intrenchment on the road side in this parish, called *Y gaer*, points out the fort built by earl Gilbert, and



the Flemings, and which was besieged by Gryflydd ab Cynan in 1114.

LLANFIHANGEL PEN-Y-BRYN, or St. Michael on the Hill. In a field in this parish, called *Parc Carreg-y-Lluniau*, is a stone about five feet in height, and about two feet in width, with the inscription—*Eor Balenci jecit Ordous*—the army of Valence defeated the North Wallians. This Valence, who was cousin german of Edward the first, fell fighting with the Welsh at Llandilo, a short time before the demise of Llewelyn ab Iorwerth.

There is also in this parish a stone, called *Llech yr Ochain*, or the Stone of Grief, near a well, called *Ffynon Waedog*, or the Bloody Well, as referring to some obsolete and sanguinary sacrifices of barbarous times.

LLANWENOG, dedicated to St. Gwynog ab St. Gildas. In a field, called *Caebant*, on a farm, called *Bwlchmawr*, in this parish, is a tumulus, called *Crûg yr Eidon*, or the Tumulus of the Ox, which was opened many years past, and found to contain an earthen glazed coffin, in an upright position, and inclosing human bones: and in a field, called *Cae'r Vaes*, or the Field of Battle, on the farm of *Tycam*, is an old intrenchment, now called *Clawdd Buarth*, or the Foss of the Cattle Yard. Thus have these two remains outstood the tale of tradition.

At the entrance into the kitchen garden of *Llanvaughan* is a monumental stone, about nine feet high, formerly moved from the eastern wall of *Capel Whyh*, in this parish, which bears the following inscription:—*Trenacatus ic jacet filius Maglagni*; and is to be read *Truncatus*, or *Trenecatus ic jacet filius Maglagni*; that is, “Here lies the Beheaded, or basely murdered Son of Malgwyn”—which had reference to the remains of Rhys, the son of Malgwyn, a youth of only seventeen years of age, and a great favorite of the Welsh, who had been hanged and beheaded in 1211, at Shrewsbury, by Robert Vipont.

*Cellan*, dedicated to All Saints, and signifies the Retired Place.

Near *Frwd Cynan*, or the Rapid Stream, in this parish, is a stone, eleven yards in circumference, called *Llech Cynan*, from the adjoining stream, and having no inscription it communicates no signification.

There are numerous *carneu*, or *carneddau*, or grave tumuli, in this parish: on one of them is a stone, called *Carreg tair groes*, the Stone of the Three Crosses or Three Martyrs, where divine service was probably performed before the erection of cells, and subsequently of churches.

There are also on the mountain, south of the *Frwd*, two stones, one called the *Byrfaen*, the Short Stone; and another, called *Hirfaen-gwyddog*, or The High Directing Stone; the former stone being short, and not sufficiently conspicuous for that purpose.

*Silian*, dedicated to St. Sulien. In this churchyard is a monumental stone, only a foot appearing above ground, with an inscription in Runic knots. The difficulty in deciphering such inscriptions consists in finding out the commencement of the inscribed sentence.

*Llandysilio Gogo*. St. Dyssil. Near *Llwyndafydd*, the ancient residence of Dafydd ab Iefan, where he entertained the earl of Richmond, on his return to Britain, is a moated tumulus, called *Castell Caerweddros*, or the Sanguinary Fort. This castle was, in 1135, in the possession of the Normans and Flemings, and in the same year destroyed by Cadwaladr and Owain Gwynedd, the sons of Gryffydd ab Cynan.

LLANARTH. In this parish was anciently *Castell Mabwynion*, which was taken by the lord Rhys, or Rhys ab Gryffydd ab Rhys, from Roger de Clare, earl of Gloucester, in 1165, and afterwards allotted to the same lord Rhys by prince Llewelyn, in 1216. The present remains are visible in the old intrenchments of *Castell Moeddyn*, or in that of *Pen-y-gaer*.

YSTRAD. At *Maes Mynach*, in this parish, is a monumental stone, with Runic knots, being a monastic mode of raised sculpture: and about a mile to the west of *Llanllear* is an old cottage, said to have been formerly a chapel to a nunnery, or *Llanllear*, as translated into Welsh.

*Ystrad Flur*, or *Strata Florida*. The ancient abbey in this place was founded by Rhys ab Gryffydd in 1164, which he confirmed by his charter in 1184, and had Sisilus for its first abbot. The public events of South Wales were recorded here, until the demise of Llewelyn ab Gryffydd, in 1270.

This venerable edifice was burnt down in the wars of Edward the First, who afterwards, in 1294, granted a licence to the abbot to rebuild the abbey: but all that remains at present is merely the north gate or entrance.

The old church-yard contained about one hundred and twenty acres, and was the burial-place of princes, abbots, and eminent persons; but not a line, not a fragment of a tomb-stone is now left.

*Llanddewi Brevi*. The inscription,

HIC JACET IDNERT FILIUS  
QUI OCCISUS FUIT PROPTER  
SANCTI,

formerly over the chancel door, is now placed over the window of the north side of the chancel, and implies, Here lies Ednerth, son of Cadwgan, who was put to death for violating this sanctuary of St. David.

*Llanennwres*. In this church-yard is a monumental cross and inscription, in memory of *Heroidis filii Caro Ittuti*, that is, of Heraidd, Son of Caron, Son of Iltudus.

**ABERYSTWYTH**. This castle was built together with that of *Cilgerran* or *Dingeraint*, in 1109, by Gilbert de Strongbow, son of Richard le Clare, who had a licence from Henry the First to seize and occupy the lands of Cadwgan ab Bleddyn.

Gryffydd ab Rhys took this castle in 1135, and put to death the Normans and Flemings, who garrisoned it. Cédwalach afterwards repaired, Owen Gwynedd took, and Maelgwyn, in 1208, demolished this ancient fortress.

In 1277 it was rebuilt by Edward I. In the beginning of the fifteenth century it was taken, given up, and retaken by Owain Glendwr, and from 1408, has continued in the hands of the English. The present remains consist of the ruins of gateways and towers, which give an idea of its pristine strength and extent.



*Castell Gualter*, a little above the church of *Llan-fihangel Gennau'r Glyn*, of which there are but few remains, was built by Walter Espec to protect his acquired territories in Cardiganshire, and was destroyed in 1135 by Cadwaladr and Owain Gwynedd, the sons of Gryffydd ab Cynan.

*Tregaron*. There is stone in the church-yard of this place, with the inscription,

POT ✕ HANC  
MALHER,

which is to be read—*Posuit crucem hanc*.

*Mailyr*.—This Mailyr was the son of Rhywallon ab Gwyn, and partizan of Trahaern ab Caradog, in his wars with Gryffydd ab Conan, and fell in the battle of Carno, in A. D. 1010.

#### CARMARTHENSHIRE.

CARMARTHEN, the *Maridunum* of Ptolemy, and the *Muridunum* of Antoninus and Richard of Cirencester, was the *Muiridin*, or *Séa Fort*, of the ancient Britons.

The Roman station of *Maridunum* was at first on the other side of the *Towy*: for the Romans in their advances took their stations with the rivers in front, and not on the rear, and such were the stations, *Ad Iscam*, *Ad Tibiam*, *Ad Nidum*, and *Ad Leucarum*.

After the Romans had brought the *Dimetæ* to terms, and formed Julian Roads, they took their station at the present Carmarthen, and constituted it a municipal town: for it is visible, from the line of ruins, that the ancient *Maridunum* was very extensive.

The castle of Carmarthen was built in 1144 by Gilbert, earl of Clare; taken and repaired by Cadell, son of Gryffydd ab Rhys, in 1149, retaken by the earl of Clare; taken by prince Rhys, in 1196; by Llewelyn, in 1212; and in 1233 was attacked by the earl of Pembroke, without success; for after close investing the place for three months, he was obliged to raise the siege.

The town or city of Carmarthen is mentioned in the *Elegy of Llywarch the Aged*, on Cadwallon, king of Britain.

*Lluest Cadwallon tra Chaer  
Fryddin a ckynnwrſ taer  
Can cād, a thorri can caer.*

The host of Cadwallon through Caermarthen, in active bustle,  
Of a hundred battles, and the razing of a hundred forts.

The more ancient Roman station was to the east of the *Towy*, and called *Ad Vigesium*, or Twenty Miles from *Leucarum*, or *Castle Llŵchwr*. *Coedgain*, from its name and local distance, appears to be the *Ad Vigesium*, and to which place the Roman road proceeded, from *Y Gaer*, or *Bennium*, near Brecknock, over *Talsarn* mountain, to the west of *Castell Carreg Cynan*, and over *Cefn Cethin* and *Cefn Llanfihangel*; and the stone on *Cefn Cethin* points out this line of road.

*St. Clare*, or *St. Clears*. This castle stood on the confluence of *Cathgenny* and the *Tâf*, and was probably a Welsh castle, formed of a tumulus and wooden piles.

CAEO, or CYNWIL CAEO, is remarkable for the remains of its mines, which had been worked in ancient times, and were subsequently places of refuge for the Welsh, when defeated by their enemies.

At *Pant-y-Polion*, which should be written *Pant-y-Paulin*, in this parish, is the following inscription:—

Servator fidei patriæque semper amator,  
Hic Paulinus jacet cultor pientissimus æqui;

and is supposed to be the monument of Paulinus, who opened a school at *Whitland*, in the time of Iltudus, and was the preceptor of St. David.

In the same neighbourhood is another stone, with an inscription, of which Mr. Edward Llwyd gave the following transcript:—

T A L O R  
A D V E N T  
M A C V E R A S  
F I L I V S.

Our Author seems to mistake the first character, which is a ✕: the first line, if left perfect, was A L O R E D, and the whole of the monument should be read—*Alfred, the son of Edwin, defeated.*—This Alfred was earl of Mercia, who invaded South Wales in 981, and was defeated in this place by the princes of North and South Wales.

*Castell Carreg Cynen*, the Stone Castle, on the river Swift, in the parish of Llandilo, is an English structure, over an *ogof*, cavern, or place of retreat of the ancient natives. This castle, from its locality, cut off the retreat of the Welsh to this cavern; and, like the Norman castles, kept the surrounding country in awe and subjugation. It was taken in 1248 by Rhys Vychan, son to Rhys Mechel, from the English, to whom it had been privately, and out of malice, given up by the mother of Rhys Vychan.

CIDWELI, or *Kydwely*, the confluence of the rivers *Gwendraeth Fawr*, and *Gwendraeth Fychan*. This place was formerly occupied by the Scots, under the government of the sons of Ceian, who were driven out of this part of Wales by Cynedda.

The castle was built by Maurice de Londres; destroyed in 1093 by Cadwgan ab Bleddyn; rebuilt in 1190 by Rhys, prince of South Wales; again demolished by his grandson, Rhys ab Gryffydd; and at last fell into the hands of the English government.

Henry VII. made a grant of this castle to Rhys ab Thomas; but, being forfeited by his grandson, Rhys ab Gryffydd ab Rhys ab Thomas, it was then granted to Richard Vaughan, Earl of Carberry, and President of Wales.

*Maes Gwennllian*, near this town, is celebrated for having been the scene of a battle, fought between Gwennllian, the wife of Gryffydd ab Rhys and Maurice de Londres, about the year 1130.

*Dinevor Castle*, now in ruins, was built by Gilbert, earl of Clare, and surrendered by him in 1144 to Cadell, the son of Gryffydd ab Rhys, prince of South



Wales. It was then taken and retaken by the Normans and Welsh chieftains very frequently. In 1257 the English besieged this place, but it held out until relieved by the army of prince Llewelyn.

*Dinevor* signifies the weed or rush-place of defence ; for the Welsh were very deficient in architecture ; their palaces and forts were composed of hurdles and piles, and the use of stones in building was introduced by the Normans. It was, however, probably so called from a wooden fence or fort raised here by Ifor of Bretagne, in 710. In 1319 Hugh le Despencer was governor of *Drosslwyn* and *Dinevor* castles.

*Laugharne*, or *Talachar Castle*, was, on the death of Henry II. taken by Rhys ab Gryffydd ; and again besieged and taken in the reign of king John, by Llewelyn, prince of North Wales. This castle is sometimes called *Abercowin*, and *Abercorran*, in Welsh history.

*Llanstephan Castle* was taken from the Normans and Flemings by Cadell ab Gryffyd ab Rhys, in 1145. In 1189 it was in the hands of the English, and taken by Rhys ab Gryffydd : and, in 1275, prince Llewelyn, after having defeated the English, under the command of Stephen Langton, near *Llandilo*, overran the country, and destroyed the castle of *Llanstephan*.

LLANDDOISANT. At *Dyffryn Cydrych*, in this parish, were formerly extensive ruins and excavations, called *Llys Brychan* : and, from this circumstance Mr. Theophilus Jones concluded that *Garth Madrym*, or the lordship of Brecon, once extended to *Llandilo* and *Llandybie*.

LLANBOIDY. *Gwal-y-Filast*. A *cromlech*, in this parish, indicates its having been the abode of some sanguinary priestess ; and *Cil-y-Maen Llwyd* presents a Druidical place of sacrifice, twenty yards in diameter called *Meinu Gwyr*, or Circle of Stones.

LLAN NEWYDD. On the road-side, in this parish is a stone to the memory of Severinus, the son of Severus, a personage of lost celebrity, and a Roman soldier

*Llanfihangel Ieroth.* On the west end of this church is a Latin inscription—

H I C I A C I T  
V L C A G N V S P V S  
S E N O M A C I

“ Here lies *Maelgwen*, son of the lord Rhys.”

*Llandybie.* This church is dedicated to *Tybie*, whose festival is kept on the 26th of December, and contains two handsome monuments : one to the memory of Sir Harry Vaughan, of *Derwydd*,\* who was major-general in the army, under his relative, the earl of Carberry, commandant of the forces of the counties of Carmarthen, Cardigan, and Pembroke, in the reign of Charles the First. The other is the monument of Mrs. Vaughan, also of *Derwydd*, and of Golden Grove, and mother of lady Stepney.

The Stepneys were an ancient family of Hertfordshire ; and afterwards, by intermarriage, of *Prendergast*, *Lanelly*, *Langenny*, and *Derwydd* ; and produced several men of talents : and it will be sufficient to mention the names of Stepney, ambassador to Vienna, and buried in Westminster Abbey ; Stepney, the poet ; and the late Sir John Stepney, formerly envoy to Hesse Cassel.

*Llanfair-bryn*, near *Llandovery*, was one of the Roman stations, on the road from Gloucester to St. David's. Sir Richard Colt Hoare has discovered, that a Roman road led from this place, through *Caeo* to *Loventium*, or *Llanio-issa*, &c., (probably a road of communication with the mines of *Caeo*) ; and that another Roman road, or causeway, proceeded through *Ludlow Fach*, and by *Landrindod Wells*, to the station on the river *Ython*.

*Llandovery.* This castle was the property of Richard de Pwys, and commanded by Meredydd ab Rhydderch ab Caradog, in A.D. 1113, when it was be-

\* It is hardly worth noticing, that the author of this History was born at *Derwydd*, and hence is a natal Druid.

sieged, without success, by Gryffydd ab Rhys. It was afterwards governed by Walter Clifford; and taken by Rhys ab Gryffydd in 1130, and by Rhys ab Gryffydd in 1201.

*Llangadock.* This castle was taken by Rhys ab Gryffydd in 1203.

*Whitland Abbey*, or *Bangor-y-Ty Gwyn*, is said to have been the school of Paulinus, who lived at the close of the fifth century.

This abbey was founded by Bernard, bishop of St. David's, in the year 1143.

The White House on the *Tâf*, where Hoel the Good compiled his code of laws, in 940, was in the neighbourhood of this abbey, if not on the same spot; for the ancient palaces of the Welsh princes being composed of merely piles and hurdles, and inferior, in point of comfort, to a modern barn, were thrown aside, to give room to a more substantial species of architecture.

*Newcastle in Emlyn.* This castle is a Gothic building; was taken, in 1215, by Llewelyn, prince of North Wales, who gave it, in the year following, to Maelgwn, son of prince Rhys: it was afterwards rebuilt by Sir Rhys ab Thomas.

**TRELECH.** *Crug-y-Dyrn*, in this place, is a complete *carnedd*, with a *cistfaen* in the centre, and covered all over with mould; it appears to have been a place of sacrifice, which the Druids secreted on their retreat. The word *Dyrn*, or *Fists*, implies that it was a place of combat, or that the victims were beaten to death by the priests of the victors.

*Henllanamgoed.* The inscription on the fallen stone at *Parkeu*—

C R E N V E N D A N  
F I L B A R C V N

is to be read—*Crinwinddaf*, the daughter of *Merchyn*.

#### DENBIGHSHIRE.

DENBIGH signifies a toft, or small hill, and wa



formerly called *Cledfryn yn Rhôs*, or the Craggy Hill on the Heath.

*Denbigh Castle* was erected, and the town of Denbigh walled in by Henry Lacy, earl of Lincoln, in the reign of Edward the I. It was afterwards granted successively to Hugh de Spencer, to Roger Mortimer, earl of March; to William Montacute, earl of Salisbury; to Robert Dudley, earl of Leicester; and to the earl of Portland.

*Clunog*. The stone in this place, with the inscription

A W T I N T  
T O U I S A O

is *Edwini Occisio*—The Slaughter or Fall of Edwin. This Edwin was the son of Eineon ab Owen, of South Wales; and was defeated together with Meredydd ab Owen in the battle of *Llangwm*, in 992.

*Llanegwast*, or *Vale Crucis*. The inscription on the broken cross, about two fields north-west of the abbey, has been fairly deciphered by Edward Llwyd, though he threw aside the other at *Voelas* as desperate, and left it for the amusement of the present writer.

The inscription on the cross of *Vale Crucis* commemorates Congen ab Cadell ab Brochwael Ysgythrog ab Eliseg, who was slain in the battle of Chester in 607.

The letters on this cross are of a subsequent date to the time of Congen, and of the same character as the inscription on the cross of Ilci or Alice, still legible at *Margam*, in Glamorganshire, which was erected and sculptured about the close of the twelfth century.

*Voelas.* The following inscription, in this place has distracted all antiquarians :

ECOI°REINJDY4WIE  
 7·L·K·N·IV·FOROODE  
 BRADIIKOEDIIII·I·PL  
 OV·LIOT·P·II·C·PS·H·C  
 OV — — — — —

*Iogo Brenin Edwali Fil. Eineon, Foredydd et Roderic et Edwin Fil. Oweli optimi principis hic pugnabit.*

King Iago, the son of Edwal, in this place fought Eineon, Meredydd, Roderic and Edwin, the sons of Howel the Good.

#### FLINTSHIRE.

This district, after being taken possession of by the Saxons, was granted by Anarawd to the oppressed Cumbrians, who were driven out of Cumberland by the Saxons about A. D. 890. It is probable the national name of these settlers was *Flyn*, or *Flyndi*.

*Flint Castle* was built by Henry II., and repaired by Edward I. It was taken and reduced to ruins by Rhys ab Maelgwn, and Gryffydd ab Meredydd ab Owain in 1281.

BANGOR, now a small parish church, was once the celebrated monastery of *Bangor Is Coed*, and contained above two thousand monks. It was founded by

Dunod Fawr, the son of Babo, in the sixth century, and after his name, called *Banger Dunod*.

ST. ASAPH, or *Llanekwy*, was founded by St. Mungo, commonly called Kentigern of Scotland, in the year 543: and after the resignation of St. Mungo, it was governed by St. Asaph. In the time of Howel the Good the abbot of this Monastery was Chebur, and he was one of the attendants of Howel when he went to Rome, to obtain a confirmation of his code of laws from the Roman pontiff.

This abbey, like all others in Wales, was originally built of timber and mortar, afterwards of stone; and was burnt by Owen Glyndwr in the year 1402, during the episcopacy of John Trevaure the second. It was afterwards rebuilt, or rather restored to its present state, by bishop Redman, about the year 1473.

*Basingwerk castle*. Some vestiges of which still remain near Watts's dyke, was taken and demolished by the Welsh, rebuilt by king Stephen, and afterwards besieged and destroyed in the year 1165, by prince Owen Gwynedd.

*Caergwrele*, or *Caergawrle*, was a camp of the *Legio Victrix*.

*Mostyn Mountain*. On this hill is a remarkable monument to the sun, very much like the *hirmensul* of the northern countries of Europe. It stands eleven feet above the pedestal, having regular circles, and diverging right lines, and a few illegible letters; and is called *Maen Chwyfan*, or the Stone of Grief.

Near this monument are several *Tumuli*, containing human bones, called *Y Gorseddau*, or the Sessions, which clearly allude to the human sacrifices of the Druids to the Solar Planet, at appointed sessions, or meetings.

*Caerwys* appears to have been a Roman station. The inscription in this parish,

HIC IACIT MVLI  
ERB—————OBIIH,

has been read the Wife of some Person; but as the H



is often pronounced N, it is more probable it should be read *Meilyr*, and something terminating in *yfin*.

**RHYDDLAN.** In this place a signal battle was fought in 794, between the English and Welsh, in which Caradog ab Gwyn, king of North Wales, was slain.

Llewelyn ab Sitsyllt built a fort in this place in the beginning of the eleventh century.

The castle, which was one of the most important fortresses for keeping the Welsh in awe, was erected by Robert de Rhuddlan, in the reign of William the Conqueror. Caradog informs us, that in 1167, Owen Gwynedd, prince of North Wales, Cadwaladr, his brother, and Rhys, prince of South Wales, besieged and took the castle of *Rhuddlan*. In 1214 it was again besieged and taken by Llewelyn ab Iorwerth.

King Edward the First fortified this castle in 1277, and in the twelfth year of his reign, held a parliament here, when the *Statutum Walliæ*, or Statute of Rhuddlan, was enacted.

#### GLAMORGANSHIRE.

This county derives its name from the Welsh *Morganwg*, which signifies the White Sea personified, and is very correctly expressed by the word *Swansea*.

*Barri* is a small island on the southern coast of this county, and was the residence of St. Baroc, whose remains are said to have been buried in a chapel, now overgrown with ivy. The family name of de Barri was from this island.

**CARDIFF, Caerdydd, Caerdâf, or Caertophe Castle,** was built by Robert Fitzhammon in A. D. 1110. Ifor Ddu took this place by surprize, and carried away William, earl of Gloucester, grandson of Fitzhammon, and detained him prisoner until his ransom was paid, and satisfaction made to the injured Welsh.

In 1232 Maelgwn and Rhys took this castle: in 1374 it was the residence of Edward le Despencer; and in 1404 Owen Glyndwr burnt the town, and demolished a great part of the castle of Cardiff.

*Cadogston.* The stone on *Banwen Byrddin*, in this parish is inscribed

MEARITINI FIL  
BERIECI,

Merddin or Berddin, the son of Meyric; and the river Pyrddin took its modern name from this monument; for Pyrddin is not the descriptive name of a river, because all rivers are called from their colour, course, rapidity, &c.

*CAERPHILLY*, the *Bullæum Silurum* of the Romans, and said to be the largest castle in Britain, except Windsor, was built by some Norman adventurers, and enlarged, or repaired, by Edward I.

The Welsh call this place *Castell Senghenydd*, or the Castle of Hennydd ab Bledryd, who died in 891.

The old word for water among the Silures was *Buile*, which the Romans would write *Bullæ*, and by adding the termination form into *Bullæum*. The modern Welsh pronounced the words *Caer Buile* by the expression *Caerfili*: hence the name of *Caerphilly*. See *Shaw's Gaëlic Dictionary*, word *Buile*.

This position of *Bullæum* corresponds with the assertion of Ptolomy, "*His (i. e. Dimetis) magis orientales Silyres sunt in quibus urbs Bullæum.*"

*Cefn Bryn* in Gower is remarkable for its stupendous *Cromlech*: the upper or capsular stone is supposed to be of 20 tons weight.

*Ewenny.* This priory was founded by Moris de Londres in the twelfth century, and dedicated to St. Michael.

*GOWER*, or *Gwyr*, a district of this county, is so called, because *Gwyr* signifies an encircled space, and this peninsula is nearly surrounded by the sea and rivers. It was subjugated by a Norman adventurer, of the name of de Newburgh, earl of Warwick.

*Gelli Gaer.* On this hill is the inscription

YEFPOITI

*ViE FRONTI*, which, if left complete, and not worn

out by intermediate ages, would have been *Via Frontina*, or the road of Julius Frontinus. This *Via Julia Maritima* passed from *Ad Tibiam*, or Caerfilly, to *Bovium*, the present *Meisgyn*, or pasture land, then along the hills, and crossed the road from Llanisawel to Neath, near the erect stone in the field, near Penrhytin, to the station *Ad Nidum*, the Nest or Nestling, which is the character of the river; and it is rather singular, that the word for Nest is still written Neath in the Gaëlic dialect.

LLANGYFELACH. On the mountain of *Gelli Onnen*, in this parish, was a stone, called *Croes-y-Garn*, which stood in the middle of a heap of stones, and was afterwards thrown down, and broken in three or four pieces.

It was a flat stone, three inches thick, two feet wide, and about five feet in height: the top was round, like the sun, and ornamented with knots. Below this, and on each side, were human faces and hands, then fretted work; and at the bottom of all were two feet cut out in very rude sculpture. This monument was, at first, dedicated to the sun, and afterwards altered into a cross. In the same parish is *Carn Llechart*, consisting of a circular area of upright stones, eighteen yards in diameter, with only one entrance; and in the centre is a *cistfaen*, or altar, for the sanguinary oblations of the Druids, and for a depository of the ashes of the victims,

There is also a similar circle on the mountain of *Drummeu*, a few miles west of Neath.

*Margam*. This abbey, according to Leland, was dedicated to the Virgin; and hence *Margam*, or *Mairgam*, the Virgin's Cross: it was founded in 1147, by Robert, earl of Gloucester; and, on the dissolution of monasteries, granted to Sir Rice Mansell, knight. The only remains now standing is the shell of the chapter-house, used for the parish church. The cross at *Margam* was anciently a solar stone, and dedicated to the sun; but, like others of the kind, it has been crossed by two grooves, on the introduction of Christianity, and been made to undergo a change of masters.



There is a cross used as a foot-bridge, with the inscription—

ILCIFECIT  
HANERUCE  
MINNOMIN  
EDISUMMI.

that is, “Alice raised this Cross for her Soul’s sake, in the name of the Supreme Being.”

Another, used for the same purpose, in front of *Cwrt-y-Defed*, is in the same character, and dedicated to the Trinity, by R E S V S, or the lord Rhys ab Gryffydd.

And a third stone is sepulchral, with the words—HIC IACET HENRICVS, in Anglo-Saxon letters, and is the monumental tomb of one of the abbots of Margam.

On the hill or mountain above Margam there is a sepulchral monument, with the inscription—

✕ BODAOC HIC IACIT  
FILIVS CATOTISIRNI  
PRONEPOSETERRA  
VENEDOCIA.

“Here lies Madog ab Cedydd ab Sern, of North Wales.”

And by the road-side, from Kynffig to Cardiff we meet with the following inscription:

PVNP CIUS  
CARANTOPHVS,

and denotes the Cardiff Seigniory, Lordship, or Principality; which included *Kynffig*: for Cardiff was called *Carantoph* by the Normans; that is, *Caer on the Tâf*; and is, in the present day, written *Caertophe* by most antiquarians.

*Landaf Cathedral.* The first bishop of this place was Dyfryg, or Dubricius, who was consecrated by Germanus and Lupus; and on his promotion to *Cuerlleon* in 512, was succeeded by Teilo, or Teiliaw; hence Landaff has been often called Llandeilo, Esgobaeth, Teilo, &c.

*Llychwr Castle*, or *Aberllychwr*, was the Roman station of *Leucarum*. This castle was taken by *Meredydd* and *Rhys* in 1150; and again by *Rhys ab Gryffydd* in 1215.

*Lantwit*, or *Lantwod*, was anciently the school of *Iltudus*, and is celebrated for two monumental remains in the church-yard: the one is the section of a cone, with fret-work circles, and without inscription; and the other is the pedestal of a cross, erected by *Sampson*, to the memory of *Iltudus* and himself.

THLTUSAMP  
E  
SONIDIS

THO III  
SON  
PORU  
HIN  
UCEHT

PROA  
NHCE  
LIT

There is another cross in this church-yard, dug up some years ago, and which is pretended to have been erected in commemoration of king *Ithel*, by the same *Sampson*, written here *Samson*: but this is a palpable imposition; for *Sampson* died in the sixth century; king *Ithel* fell in battle about the year 850; and the inscription is in a round hand, of very recent times. If the cross was meant to the memory of *Ithel Hoel*, the imposture is equally evident, from the style of character and latinity, when compared with the cross of *Iltudus*.

*Neath Abbey* was founded in A.D. 1111, by *Richard de Granville*, lord of *Glyn Nedd*. The name of the architect was *Lalys*, who is said to have been eminent in his profession; and to have obtained lands in *Llangewydd*; built *Lalyston*, and removed the parish church to *Trelalys*, or *Lalyston*.

Antiquarians are divided respecting the dedication of this abbey—some give it to the Trinity, and others to the Virgin : the truth seems to be, that Neath Abbey was dedicated to the Trinity ; and the abbey at Margam, to the Vierge, or Mair ; and hence Margam.

The last abbot of Neath was John Lyson, or Eleison, in whose time this church was in a flourishing condition, and its buildings in a state of perfection and splendour, from the description then given, in an Ode, addressed to Lyson, by Lewis Morganwg : this production of Lewis begins with—

“ Oes Oesoedd llysoed Lleison.”

And the following extracts present the most interesting, and, at the same time, the most difficult passages :

“ Abad pob Abad a'i pen,  
Afal Duw o floedeuyn,  
O flas orails fal Sieron,  
O feluster fal Awstin.”

Abbot of Abbots, and in moral view  
The fairest plant that e'er in Eden grew ;  
With holy gifts endow'd, to him belong  
St. Jerom's lofty thoughts, St. Austin's honey'd tongue.

“ Teml Nedd, tai aml newyddion,  
Duw mawlhair yn y deml hon ;  
Dunawd tad Abad atebion,—Bernet  
Barnwr crefyddolion, &c. &c.  
Dethol doethion  
Hyder dysgydron,  
O grefyddwyr gwar ufuddion,  
Noddfa'n hiaith, nawdd Dduw fo'n hon.”

In Neath's new temples tow'ring in the skies,  
The notes of prayer and praise alternate rise ;  
There Dunot leads the loud responsive song,  
And Bernet rules the numerous, faithful throng ;  
There aged wisdom takes her long abode,  
And labour'd learning rests his pond'rous load ;  
There Cambria's speech, and Cambria's saints reside,  
May God's good Spirit o'er the place preside.

“ Glaslwys glwyslon,  
Glosydd gleision,  
Fal wybr y phal o Hebron,  
Yw chlogh'r Fonachlog hon :



Trwm yw'r plwm yn trymmio'r plas,  
Tô dû-las, tai duwiolion."

Church, Turret, Cloister, lost in azure sky,  
Like that of Hebron's vale, arrest the eye,  
And pond'rous sheets enwrap the lofty dome,  
For leaded roofs pronounce a holy home.

" Pob lliw yn y gwydr, pob llun gwiwdraul,  
Pa le trwy hwn fal pelydr haul,  
Pyrth arail perthorion;

Pur emperial }  
Pob iaith rual } pob athrawon;

Urddas Gobau, Beirdd, Esgobion,  
Oes aur Siwels, a res Siwion."

High in the windows of this ancient fane,  
Contrasted colours tinge the varied pane;  
And solar rays in pure transparent way,  
With many names and tongues the panes pourtray;  
Illustrious Chiefs, or Bards, or Bishops trace,  
Or Sewel's ancient stock, or Sewin's race.

" Ac aur yn gerygl, }  
Naf eurnaf fernygl, } tair ffynnon."  
A ffynygl,

And gold to arms a triple service yields,  
Quarters, surrounds, and globulates the shields.

" Erfai mae ar wydr arfau merodnion,  
Arfau nen olau yn freninolion,  
A'r fawt sy o gylch arfau t'wysogion,  
Arfau Nedd gan-oes, oes fain nadd gwynion,  
Arfau'r gwyr gorau dan goron Harri;  
A'r muriau eglwysi o'r marmor gleision,  
Y nen fawr uchel yn y nef wreichion,  
Goruwch y golwg, archangylion," &c. &c.

With royal arms the lucid panes abound,  
And princely shields the royal arms surround;  
In towered form, on a calm sea beneath,  
Are drawn the arms of hundred ages, Neath;  
And arms of worthies who adorn'd the day,  
When the great Harry bore imperial sway.  
Blue marble columns of surprising height,  
Support the leaden dome's tremendous weight:  
*Painted above*—the light far distant beams,  
Silvers the clouds, or runs in varied streams,  
And by a master's hand in higher sky,  
Archangels dimly seen, escape the eye.

*Neath Castle* was built by Richard de Granville, one of the twelve Norman knights, who followed Fitzhammon, in his conquest of Glamorgan.

This place was attacked in 1185, by the Welsh, who were forced to raise the siege on the arrival of an English army. In 1231 it was taken and reduced to ruins by prince Llewelyn.

*Swansea Castle* was built by Henry Beaumont, earl of Warwick; it afterwards became a part of the possessions of the see of St. David's, and was rebuilt by bishop Gower.

There was anciently a Roman station near this town, at *Penlle'r-gaer*.

The fields, near the roads between Swansea and Lougher, probably called *Maes Howel*, are of sacred remembrance; for it was on these plains Howel ab Meredydd ab Bleddyn gained a glorious victory over the English, soon after the death of Henry I.

#### MERIONETHSHIRE

is so called from Meirion, the son of Tibion ab Cynedda, who received this district in reward for his services in driving the Irish out of the country, about the middle of the fifth century.

*Harlech*, or *Harlech Castle*, was formerly a fort, called *Tŵr Bronwen*: it afterwards received the name of *Caer Collwyn*, from Collwyn ab Tangno, who resided here, about the close of the ninth century, in the time of prince Anarawd. In 1283 Hugh de Workeslow was constable of this castle: and in the time of the wars of York and Lancaster it was under the command of Dafydd ab Iefan ab Eineon, a partizan of the house of Lancaster, when it was taken by William Herbert, earl of Pembroke.

*Llanfihangel y Traethwy*. In this church-yard is an inscribed stone, in Anglo Saxon letters; the Latin, on which may be rendered, "This is the Sepulchral Cross of Gwladrifad Ddewin, who built this church in the reign of king Edwin." *Vide page 42.*

*Llandderfel*, dedicated to St. Derfel Gadarn. His

wooden image, formerly kept in this church, was of a gigantic size, and used at Smithfield in 1538, in burning a Friar of the name of Forest, for denying the king's supremacy.

*Rûg Castle*, near the present house of *Rûg*, is worthy of notice, as the place where the brave Gryffydd ab Cynan was surprized, shortly after his victory on the mountains of Carno, and confined for twelve years in the castle of Chester, until he was liberated by the gallantry of Cynwrig Hir.

*Towyn*. On the tomb of Cadfan, which is a rude pillar in this church-yard, is the Anglo Saxon inscription,

† ANZENMEIRTMOZT  
CICPAZWON

‘The Cross of the most mighty Cadfan.’ And on another stone is PASCEN, monumental of Pasgen, a Son of Dingat.

*Trawsfynydd*. The following inscription is over a tomb-stone, called *Bedd Porws*, in this place :

PORIUS

HIC IN TUMULO JACIT

HOMO——RIANUS FUIT.

Mr. Edward Llwyd took *Rianus* to relate to the word *Christianus* : but the reading is

PORIUS

HIC IN TUMULO JACIT

HOMO MEIRIANUS FUIT.

“In this grave lies Morwys, a native of *Meirion*.”

#### MONTGOMERYSHIRE.

*Montgomery Castle* was erected by Baldwin, lieutenant of the marches to William the Conqueror, and hence called by the Welsh, “*Tre Faldwyn*.”



Roger de Montgomery, in 1092, fortified the castle, and gave it the name of Montgomery.

It was soon after destroyed by the Welsh, rebuilt again by Henry III., in 1221, and finally demolished by the natives, in 1231.

**MATHRAFAEL.** The seat of government of the principality of Powys was moved from *Pengwern*, or Shrewsbury, in A. D. 795, to this place, in consequence of the forming of Offa's dyke, in the time of Cadell, prince of Powys.

In 1112 prince Llewelyn laid siege to the castle, which Robert Vipont had erected at *Mathrafael*: when king John was informed of it, he levied an army, and raised the siege, and destroyed the castle. The foundations may be traced on the banks of the river *Vyrnwy*.

*Pennant Melangell.* There is an effigy of a warrior bearing a shield, with the inscription, *HIC JACET EDWART*, in this church-yard; and which is supposed to be the burial place of Iorwerth Drwyndwn, who had fled hither for sanctuary, from the persecution of his brother David.

*Powys Castle* was built by Cadwgan ab Bleddyn about A. D. 1110, and was called *Castell Bleddyn*, *Castell Coch*, *Trallwng*, *Castell Pwll*, and *Castell Gwenwynwyn*.

It was destroyed by prince Llewelyn in 1233, and afterwards repaired; and has received the name of Powys Castle from the time of Charles I., when sir William Herbert, the proprietor, was created baron Powys, of Powys.

*Ystrad Marchell, Strata Marcelli, or Vallis Crucis Abbey*, was founded about the year 1200 for Cistercian monks, by Madog ab Gryffydd Maelor, prince of Powys. The almost illegible letters on the ruins of this building seem to convey a confirmation of the right of sanctuary in this place to the men of Powys.

*Llanwenog.* In this parish is the village of *Caerws*, which presents Roman streets, sewers, &c., and has, in its neighbourhood, remains or traces of three camps.

*Carno.* The decisive battle between Gryffydd ab Cynan and Trahaern ab Caradog, in 1097, is supposed, by some writers, to have been fought here. The names *Carno*, *Trallwng*, *Llechryd*, &c., being given to several places, create historical difficulties.

#### PEMBROKESHIRE.

This is formed from the Welsh *Penbro*, a Promontory.

*Pembroke Castle* was built by Arnulph de Montgomery, and enlarged by Geraldus de Carrio, in 1106. It was plundered and burnt by Cadwgan ab Bleddyn, and rebuilt by his son Owen ab Cadwgan; and was the birth place of Henry VII.

There is a cavern in this castle, called the Wogan, or *Ogof-fan*; for the ancient Britons generally erected their piles, or timber forts, round the entrance of some cavern,

**CALDEY.** This island belongs to Manor Beer, and derives its name from Colendi Deum; for there was formerly a priory in this place, and from the inscription, "ORATE PRO ANIMA CADOUCANI," had received some endowments from Cadwgan ab Bleddyn.

*Carew*, or *Caerwy*, the Fort on the Water, was the residence of some of the Welsh princes, and given by Rhys ab Tewdwr, as a marriage portion, with his daughter Nest, to Gerald de Winsor, who erected Carew Castle. *Cilgeran*, or *Cilgeraint*, the retreat of a British naval commander, who lived about the beginning of the eighth century, in the time of Ina, was anciently a British fort, or place of refuge.

The Castle was begun by Roger de Montgomery, and finished by Gilbert Strongbow, earl of Strygil: and afterwards enlarged, or perhaps rebuilt, in 1222, by William Marshall, earl of Pembroke.

**ST. DAVID'S.** This Cathedral was built on the foundation of an ancient British temple, dedicated to Andras, the Goddess of Confusion; and hence the cathedral church has been dedicated to Andras and Dewi, or, to speak in an ecclesiastical phrase, to St. Andrew.

and St. David. In this however, there is nothing derogatory to the venerable remains of this church, because most of our churches savour very much of paganism in their dedications: thus St. Denys, in Paris, is dedicated to Dionysius, or Bacchus, the God of Sots; Llanavan is dedicated to *Avan*, a River; St. Alban to Alban, a Hill, &c. &c.

Dafydd, who was the son of St. Sandde by St. Non, a maternal saint, to whom Llannon, in Carmarthen-shire, is dedicated, took possession of this temple of Andras, and converted it into a Christian cell, or hermetical residence. This Dafydd, who was, in the Church language, called *Divinus*, and pronounced by the Welsh *Dewin*, was considered to have been a great prophet, and performer of miracles; for *Divinus*, *Dewin*, or *Divine*, denotes a person that can foretell events, and has a communication with ideal beings.

The present Cathedral was erected by Peter de Leia about the year 1180, and the episcopal palace was built by bishop Gower, A. D. 1340.

The dusty remains of David were held, in pious times, in such veneration, that two pilgrimages to St. David's, to the temple of Andras, produced equivalent relief to the souls of fools, as one pilgrimage to Rome to kiss the *Scala Santa*, and tender their oblations to the statue of the wife of Joseph; and this was fully established by the maxim—

*Roma semel quantum, bis dat Menevia tantum.*

Impressed with this idea, William the Conqueror, in 1079; Henry II., in 1171; and Edward I., in 1284, paid their devotion to the shrine of St. David, and prayed the saint to forgive them for having desolated his country, and shed the blood of his countrymen.

On the reformation pilgrimages were discontinued, the commerce of St. David's fell into decay; the images were pulled down; and, it is related with great confidence, that the palace of St. David, and the castle of *Llewhaden*, were stripped of their leaden roofs by a mitred thief, of the name of Barlow, in order to enable him to portion his five daughters. If such were the



case, it is to be hoped that St. David's will, in some future age, be honored with a bishop of reflection and piety, who will replace the stolen lead, and compromise the felony: but the whole story is questionable—it is slanderous: for the leaden roofs of two buildings would have been a miserable portion for five daughters; and the probability seems to be, that the lead was removed, and applied to the covering-in of the palace at *Abergwilly*.

This Cathedral contains the monuments of Giraldus Cambrensis, the lord Rhys, and Edmund, earl of Richmond, father of Henry VII.

HAVERFORD, or CATTLE FORD, and called by the Welsh *Hwlffordd*, is generally written Haverford West, being its ancient distinction from another Haverford, now altered into the word Hereford.

The castle of *Haverford* is supposed to have been built in the beginning of the twelfth century, by Gilbert, earl of Clare. In the time of the civil wars this place was garrisoned for the king, and was under the command of sir John Stepney. The small part of the castle now standing is used for a county gaol.

*St. Nicholas Penfoyst*. The stile to this churchyard, and which formerly stood on the east-side of the church porch, has the following inscription—

TVNCCE TACEVX  
SORDAAR HICIA  
CIT



That is—"Be uncovered, and silent,  
The chamberlain lies here."

Mr. Fenton, in his tour of Pembrokeshire, took some pains to account for the signification of *Penfoyst* to no purpose. *Penfoyst*, in the Gaëlic, signifies a treasurer; and, in the Welsh, chief knight, or master of the ceremonies; and the place is also called *Villa Camerarii*; so that it denotes the township of a chamberlain to Martin de Turribus, or some other lord of Cemaes, or Norman adventurer.

*St. Dogmael*, or *Llandydoch*. The old abbey was

about a mile from the present church, at a place, called *Yr Hen Fonachlog*, near *Caerau*.

Mr. Edward Llwyd found a stone here with the inscription—

SASRANNI FILL  
CVNOTAMI

The A is very often read for the letter V, and the sentence is legible: as Saisrun ab Cynetha. It was common with the Welsh to prefix Sais to the name of a man, who lisped or had a Saxon education. Run, the son of Howel the Good, was lord of Cardigan, and might have been the founder of this abbey. The devotees of the times made all founders, if possible, to have been sons of Cynedda Wledig, and this Sais Run, or Sanctus Run, was so complimented. The first erection was destroyed by the Danes, in 1087. The present church of *St. Dogmael* was built on a part of the site, and from the materials of the old abbey, built in that place by Robert, the son of Martin de Turribus.

Rhys ab Tewdwr defeated Gryffydd ab Meredydd, and Llewelyn and Eineon, the sons of the then lord of Pembroke, in this place, in A. D. 1090,

RADNORSHIRE.

This county is called, in Welsh, *Maesyfed*, or *Maeswyfed*, the Land on the Wye.

OLD RADNOR, *Maesyfed Hen*, or *Pencraig*, was burnt by Rhys ab Gryffydd in the reign of king John.

NEW RADNOR was formerly surrounded with walls, which were demolished by Owen Glyndwr.

*Castell Paine* was built by Paine, or Paganus, a Norman adventurer.

*Castell Colwen* was also called Castle Maud, from Maud, the wife of William Valery; and was the property of Robert de Todeney, in the reign of Edward the Second. It was destroyed by the Welsh, and afterwards rebuilt by Henry II. in A. D. 1231.

*Prestegne* was celebrated as a place of British worship to Andras, the Goddess of Confusion and the Woods;



and hence called Llanandras. The Christians changed the name of Andras to St. Andrew.

*Rhaiadr Wy*, or the Fall of the Wye, has given the English name Radnor to this county. The castle of Rhaiadr was re-built by Rhys, prince of South Wales, in the reign of Richard I.

*Gwrthrynion*, near the water-falls, is a desert country near Rhaiadr. The sound of the name of this district has given rise to many fabulous stories respecting Vortigern, who was the earl of the Saxon shores, and chief of Britain.

"*Cymmer Abbey* standeth between two great hills in Melenydd, the Yellow Country, or Corn Country : it is seven miles from Knighton : the first foundation was made by Gadwyddel ab Madog, for sixty monks. No church in Wales is seen of such length as the foundation of the walls there begun doth shew ; but the third part of this work was never finished. All the house was spoiled and defaced by Owen Glyndwr." *Leland*, v. 5. p. 13.

*Llechryd*, or *Llechwryd*, had formerly a monumental stone to Riryd ab Bleddyn, who fell in this place, in a battle with Rhys ab Tewdwr, in A. D. 1080.

FINIS.



## I N D E X

TO

## NAMES OF PERSONS AND PLACES.

---

|                                                             |     |    |     |
|-------------------------------------------------------------|-----|----|-----|
| AFANC, an Inroad, or Influx of Water                        | ..  | .. | 1   |
| Alphabet, Ancient, from Muratorius                          | ..  | .. | 2   |
| Aedan ab Blegored, of uncertain History                     | ..  | .. | 57  |
| Ætius, a Roman General                                      | ..  | .. | 23  |
| Agricola, a Roman Commander in Britain                      | ..  | .. | 17  |
| Adelred                                                     | ..  | .. | 44  |
| Alaric, the Goth                                            | ..  | .. | 23  |
| Albani, a British Tribe                                     | ..  | .. | 28  |
| Alfred, of Mercia, his Monument                             | ..  | .. | 55  |
| Alice's Cross at Margam, and Inscription                    |     | .. | 75  |
| Ancalites, a British Tribe                                  | ..  | .. | 27  |
| Anec, the Punic Name of Carthage                            | ... | .. | 3   |
| Archflamens and Flamens, Archbishops and Bishops            | ..  |    | 131 |
| Anglesey, Antiquities of that County                        | ..  | .. | 304 |
| Arthur ab Meyric ab Tewdrig                                 | ..  | .. | 35  |
| Arimathea, a Transposition of Maria Thea                    | ..  | .. | 123 |
| Attrebates, a British Tribe                                 | ..  | .. | 19  |
| Attocotti, do.                                              | ..  | .. | 28  |
| Augustus                                                    | ..  | .. | 13  |
| Aulus Plautius, a Roman General                             | ..  | .. | 14  |
| Aulus Didius, do.                                           | ..  | .. | 15  |
| Awendi, Founders of modern Jumping, in Religious<br>Worship | ..  | .. | 263 |
| Bassianus                                                   | ..  | .. | 18  |
| Bibroces, a British Tribe                                   | ..  | .. | 19  |
| Bards, Bardic Triades and Specimens                         | ..  | .. | 216 |
| Belgæ, a British Tribe                                      | ..  | .. | 19  |

|                                                      |    |    |            |
|------------------------------------------------------|----|----|------------|
| Belgi, or Suessiones, Settlers                       | .. | .. | 3          |
| Bleddyn and Rhiwallon, Princes of North Wales        | .. | .. | 60         |
| Boadicea, or Mauddig, Queen of the Iceni             | .. | .. | 15         |
| Braint Hir, Tribe and Descendants of                 | .. | .. | 283        |
| Brit, Brito, Britannia                               | .. | .. | 1          |
| Bretannike                                           | .. | .. | 3          |
| Bleddyn ab Cynfyn, Tribe and Descendants of          | .. | .. | 274        |
| Brecknockshire, Antiquities of                       | .. | .. | 307        |
| Bretons, Remains of the ancient Gauls                | .. | .. | 23         |
| British Antiquities, of the Twelve Counties of Wales | .. | .. | 304        |
| Brigantes, an ancient British Tribe                  | .. | .. | 27         |
| Britons, Manners and Customs of the                  | .. | .. | 9, 76, 120 |
| Brochwel Ysgithrog, and Descendants of               | .. | .. | 40, 272    |
| Bullæum Silurum, or Caerfilly                        | .. | .. | 24         |
| Cadifor ab Dinawol, Tribes of                        | .. | .. | 272        |
| Cadvan's Cross, at Towyn                             | .. | .. | 41         |
| Casswallon Law Hir                                   | .. | .. | 23         |
| Gadwallon                                            | .. | .. | 42         |
| Cæsar's Invasions and Retreats                       | .. | .. | 4          |
| ——— Fac-Simile of his Will                           | .. | .. | 13         |
| Cadell ab Arthwal                                    | .. | .. | 51         |
| Caer-ar-Clwyd                                        | .. | .. | 36         |
| Cadifor ab Gronw's Tomb                              | .. | .. | 69         |
| Caer Segont                                          | .. | .. | 45         |
| Cadwaladdr, Son of Cadwallon, last British King      | .. | .. | 43         |
| Caledonia and Caledonii                              | .. | .. | 3          |
| Calais                                               | .. | .. | 4, 5       |
| Caligula, Emperor of Rome, traduced                  | .. | .. | 14         |
| Cataractus                                           | .. | .. | 14, 15     |
| Camelford                                            | .. | .. | 16         |
| Camalodunum, on the River Camlan                     | .. | .. | 15, 37     |
| Cadwgan                                              | .. | .. | 67         |
| Cardiganshire                                        | .. | .. | 314        |
| Caernarvonshire, Antiquities of                      | .. | .. | 312        |
| Carmarthenshire                                      | .. | .. | 319        |
| Cantii, a British Tribe of                           | .. | .. | 16         |
| Cartismandua, a treacherous Queen                    | .. | .. | 15         |
| Cantref Gwaelod inundated                            | .. | .. | 37         |
| Caron, the Forts, or Cinque Ports                    | .. | .. | 4          |

|                                              |    |    |         |
|----------------------------------------------|----|----|---------|
| Cassibellaunus, or the Brazen Helmet         | .. | .. | 5       |
| Cassiterides, or Oakhampton, in Devonshire   | .. | .. | 3       |
| Cassii, an ancient British Tribe             | .. | .. | 26      |
| Cerdicsford                                  | .. | .. | 35      |
| Cerdic Leagh                                 | .. | .. | 36      |
| Cilmin Troed Ddu, his Tribe and Descendants  | .. | .. | 279     |
| Comius, of Artois, his Mission               | .. | .. | 4       |
| Claudius, Emperor of Rome                    | .. | .. | 14      |
| Cambria, divided into three Principalities   | .. | .. | 49      |
| Coel Godebog, the Believer                   | .. | .. | 125     |
| Collwyn ab Tangno, Tribe of                  | .. | .. | 279     |
| Constantius Chlorus                          | .. | .. | 20, 125 |
| Constantine the Great                        | .. | .. | 21, 125 |
| Constantine ab Cynfor                        | .. | .. | 30      |
| Congen                                       | .. | .. | 48      |
| Christianity, its History                    | .. | .. | 123     |
| Cor Balenci, questionable Reading            | .. | .. | 22, 316 |
| Coritannii, ancient Tribe                    | .. | .. | 25      |
| Cornabii                                     | .. | .. | 19      |
| Coruavii                                     | .. | .. | 27      |
| Crida                                        | .. | .. | 39      |
| Crusaders                                    | .. | .. | 137     |
| Cynan Tindaethwy                             | .. | .. | 45      |
| Cudred                                       | .. | .. | 44      |
| Cunobelinus, or Cynfelin                     | .. | .. | 13      |
| Dafydd ab Gwilym, the Father of Welsh Poetry | .. | .. | 244     |
| Damnii, ancient British Tribe                | .. | .. | 27      |
| Damnonii, ditto                              | .. | .. | 19      |
| David ab Llewelyn                            | .. | .. | 94      |
| Danes                                        | .. | .. | 21      |
| Denbighshire, Antiquities of                 | .. | .. | 324     |
| Dial Rodri                                   | .. | .. | 49      |
| Dialects, Gaëlic, Cambrian, and Cornish      | .. | .. | 289     |
| Dimetia                                      | .. | .. | 17      |
| Dimetæ                                       | .. | .. | 20      |
| Dioclesian, Emperor of Rome                  | .. | .. | 20      |
| Dobunii                                      | .. | .. | 26      |
| Domitian, Emperor of Rome                    | .. | .. | 18      |



|                                                            |        |
|------------------------------------------------------------|--------|
| Durotriges .. .. .                                         | 19     |
| Druids, their History, &c. .. .. .                         | 185    |
| Druidical Triades .. .. .                                  | 197    |
| Dwryfran, ancient Isthmus of .. .. .                       | 1      |
| Eadred .. .. .                                             | 49     |
| Easter, Disputes respecting keeping of .. .. .             | 132    |
| Edelfrid .. .. .                                           | 135    |
| Edwin of Deira .. .. .                                     | 42     |
| Edwal Foel .. .. .                                         | 51     |
| Edwin ab Eineon, hence Rhyd Odin, Ynis Cedwin, &c. .. .. . | 56     |
| Edward, Prince of Wales .. .. .                            | 97     |
| Edwin, Tribe and Descendants of .. .. .                    | 284    |
| Ednowain Bendew, Tribe of .. .. .                          | 285    |
| Ednowain ab Bradwen, Tribe of .. .. .                      | 286    |
| Efnuydd, Tribe and Descendants of .. .. .                  | 285    |
| Fineon defeats the Danes .. .. .                           | 54     |
| Egbert : .. .. .                                           | 47     |
| Eineon Urdd .. .. .                                        | 23     |
| Elflida defeats Hugin at Brecknock .. .. .                 | 51     |
| Eryry, or Snowdon .. .. .                                  | 47     |
| Ethalbald .. .. .                                          | 44     |
| Ethelystan Glodrydd, Tribe and Descendants of .. .. .      | 276    |
| Essedarii .. .. .                                          | 5      |
| Euddaf .. .. .                                             | 22     |
| Evan Evans, Brydydd Hir .. .. .                            | 256    |
| Firmael, a Prince of Powys .. .. .                         | 46     |
| Fleming, Settlers in South Wales .. .. .                   | 68     |
| Flintshire, Antiquities of .. .. .                         | 326    |
| Frœnum, from Ffrwyn, from Ffroen .. .. .                   | 10     |
| Gadeni, a Tribe of Ancient Britons .. .. .                 | 27     |
| Garmon and Lupus, apostolic Missionaries .. .. .           | 130    |
| Geta .... .. .                                             | 14, 18 |
| Glamorganshire, Antiquities of .. .. .                     | 328    |
| Gordian's lucernal Monument and Inscription .. .. .        | 21     |
| Gown, from the British Cawn .. .. .                        | 10     |
| Greek and Diplomatic Letters .. .. .                       | 2, 12  |
| Gronw and Llewelyn .. .. .                                 | 62     |
| Gryffydd ab Llewelyn .. .. .                               | 58     |

|                                                |       |         |
|------------------------------------------------|-------|---------|
| Gryffydd ab Cynan, Tribe and Descendants       | ..    | 96, 273 |
| Gryffydd ab Rhys                               | .. .. | 68, 82  |
| Gryffydd ab Llewelyn                           | .. .. | 96      |
| Gryffydd Llwyd, a Welsh bard                   | .. .. | 253     |
| Gwaith Dydd Sul yn Mon                         | .. .. | 48      |
| Gweiridd ab Rhys Goch, Tribe of                | .. .. | 278     |
| Gwenifer, the Queen of Arthur                  | .. .. | 37      |
| Gwenllian, Daughter of Gryffydd ab Cynan       | ..    | 69      |
| Hædui, the Pacific, a Tribe of Britons         | .. .. | 19      |
| Hamilco, a Carthaginian Admiral                | .. .. | 2       |
| Harold and Tosti                               | .. .. | 60      |
| Hedd Molwynog, Tribe and Descendants of        | ..    | 282     |
| Helena                                         | .. .. | 22      |
| Helvius Pertinax, a Roman General              | .. .. | 18      |
| Hengist, a Saxon Adventurer                    | .. .. | 31      |
| Hirlas, a Dano Cambrian Drinking Horn          | .. .. | 117     |
| Honorius                                       | .. .. | 23      |
| Horestii, a British Tribe                      | .. .. | 27      |
| Huiccii, do.                                   | .. .. | 27      |
| Howel the Good                                 | .. .. | 51      |
| ————— his Laws                                 | .. .. | 148     |
| Howel ab Edwin                                 | .. .. | 58      |
| Howel ab Eineon Lygliw, a Bard                 | .. .. | 251     |
| Hwfa ab Cynddelw, Tribe and Desendants of      | ..    | 277     |
| ICH DIEN, its origin                           | .. .. | 112     |
| Igmond, a Commander of the Danes               | .. .. | 50      |
| Iceni                                          | .. .. | 26      |
| Iorwerth Drwyndwn                              | .. .. | 73      |
| ————— his Monument                             | .. .. | 74      |
| Iltudus's Cross at Llantwit                    | .. .. | 39      |
| Isca Silurum                                   | .. .. | 24      |
| Isle of Honey and Honey Island                 | .. .. | 2       |
| Ivor of Bretagne, Founder of a Fort at Dinevor | ..    | 43      |
| Jestyn ab Gwrgant                              | .. .. | 64      |
| ————— Tribe and Descendants of                 | ..    | 275     |
| Keilwart, ancient Inscription there            | .. .. | 38      |
| Kentwyn                                        | .. .. | 44      |
| Kings of Britain from fabulous Times           | .. .. | 266     |

|                                               |    |        |
|-----------------------------------------------|----|--------|
| Kynffig, Boundary Inscription near that Place | .. | 64     |
| Llan, the Oppidum of Cæsar                    | .. | 9      |
| Language of the Ancient Britons               | .. | 288    |
| Laws of the Welsh                             | .. | 145    |
| Legio Augusta, and Valens Victrix             | .. | 18     |
| Llewelyn ab Seisyllt                          | .. | 57     |
| Llewelyn ab Iorwerth                          | .. | 83     |
| Llewelyn and Owen Goch ab Gryffydd            | .. | 96     |
| Llwarch ab Bran, Tribe and Descendants of     | .. | 277    |
| Llychlyn, the German Ocean                    | .. | 1      |
| Madog, the Fisherman, lost at Sea             | .. | 73     |
| Mandubratius, or Mandebrog                    | .. | 8      |
| Maelgwyn                                      | .. | 35     |
| Maelgwyn ab Rhys's Tomb                       | .. | 92     |
| Madog's supposed Tomb.                        | .. | 111    |
| Maelog Crwm, Tribe and Descendants of         | .. | 281    |
| Manlius Valens                                | .. | 15     |
| Marchudd ab Cynan, Tribe and Descendants of   | .. | 281    |
| Marchweithian, Tribe and Descendants of       | .. | 283    |
| Massacre with long Knives                     | .. | 32     |
| Maxentius                                     | .. | 21     |
| Maximus                                       | .. | 22     |
| Maylor's Cross                                | .. | 50     |
| Menapia, Maenclochog, or Amblestone           | .. | 25     |
| Meredydd                                      | .. | 40, 55 |
| Merfryn Frych                                 | .. | 47     |
| Merionethshire, Antiquities of                | .. | 335    |
| Meyric                                        | .. | 14     |
| Mikra, Lessons of the Jews, the Old Testament | .. | 126    |
| Mona, plural of Myn or Moen, a Mine           | .. | 1, 304 |
| Mordred ab Llew                               | .. | 36     |
| Morfa Rhuddlan                                | .. | 46     |
| Moelas, Inscription at, translated            | .. | 53     |
| Montgomeryshire, Antiquities of               | .. | 336    |
| Morris, Mr. Lewis, a Welsh Bard and Critic    | .. | 259    |
| Nathan Llwyd, a Welsh Chieftain               | .. | 35     |
| New Towns, or Trinobantes                     | .. | 4      |
| Nefydd Hardd, Tribe and Descendants of        | .. | 280    |



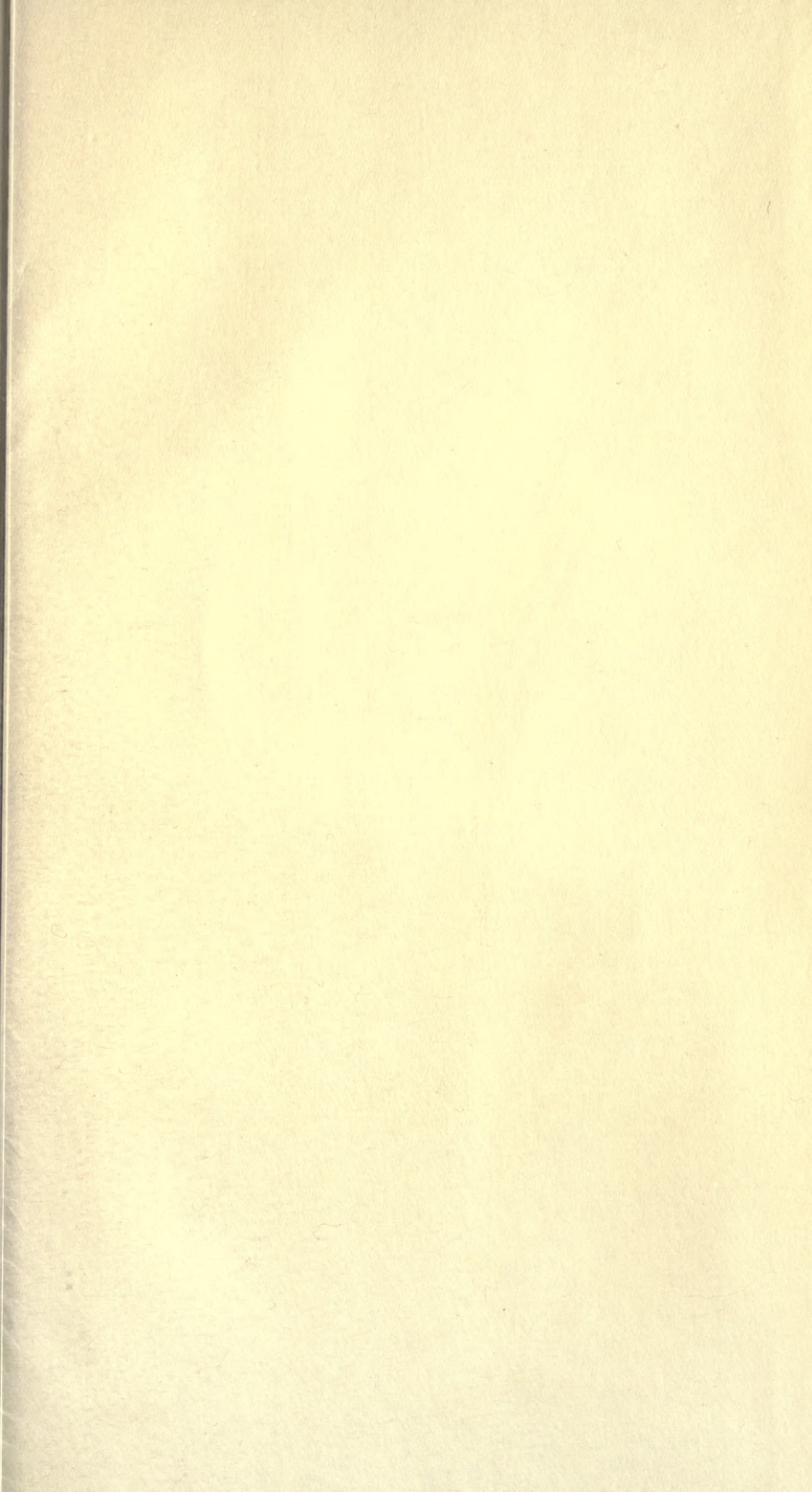
|                                                 |    |    |    |         |
|-------------------------------------------------|----|----|----|---------|
| Nero, Emperor of Rome                           | .. | .. | .. | 16      |
| Nicholas, Mr. David, a Welsh Bard               | .. | .. | .. | 260     |
| Nicholas St. Penfost, Inscription there         | .. | .. | .. | 103     |
| Nidus, or Neath, a Nest in the Gaëlic           | .. | .. | .. | 25, 300 |
| Norman Knights partitioning Morganwg            | .. | .. | .. | 64      |
| Octa and Essa                                   | .. | .. | .. | 34      |
| Oestrynnides, the Isles of Bees or Honey        | .. | .. | .. | 1       |
| Offa's Dyke                                     | .. | .. | .. | 45      |
| Ordovices                                       | .. | .. | .. | 17, 21  |
| Owen Cyfeiliog, Prince and Bard                 | .. | .. | .. | 83, 237 |
| Owen Gwynedd                                    | .. | .. | .. | 70      |
| Owen Glyndwr's Rebellion                        | .. | .. | .. | 112     |
| Owen Tudor's Pedigree                           | .. | .. | .. | 119     |
| Papinian, the Jurist                            | .. | .. | .. | 18      |
| Pasgen and Eppa                                 | .. | .. | .. | 35      |
| Pasgen, Son of Dingat or Brychan.— <i>Query</i> | .. | .. | .. | 31      |
| Paulinus, Suetonius                             | .. | .. | .. | 15      |
| Paulinus, St., his Tomb, at Pantypolion         | .. | .. | .. | 131     |
| Pedigrees of Welsh Houses                       | .. | .. | .. | 266     |
| Pelagius, a learned Arian                       | .. | .. | .. | 129     |
| Pembrokeshire, Antiquities of                   | .. | .. | .. | 338     |
| Penulus of Plantus quoted                       | .. | .. | .. | 3       |
| Petilius Cerealis                               | .. | .. | .. | 17      |
| Petronius Turpillianus                          | .. | .. | .. | 16      |
| Picts and Scots                                 | .. | .. | .. | 18, &c. |
| Pope's Bulla                                    | .. | .. | .. | 91      |
| Powys, Po-wys, Lordship on the Wye              | .. | .. | .. | 49      |
| Princes of Wales, of Welsh Extraction           | .. | .. | .. | 270     |
| Radnorshire, Antiquities of                     | .. | .. | .. | 342     |
| Regni, an ancient British Tribe                 | .. | .. | .. | 18      |
| Rhos Meilion, Battle at                         | .. | .. | .. | 50      |
| Rhys ab Tewdwr                                  | .. | .. | .. | 62      |
| —————Tribe of                                   | .. | .. | .. | 274     |
| Rhys ab Gryffydd dies lamented                  | .. | .. | .. | 81      |
| Rhys Fychan                                     | .. | .. | .. | 86      |
| Rhysab Maelgwn's Tomb                           | .. | .. | .. | 89      |
| Rhun ab Maelgwyn                                | .. | .. | .. | 39      |
| Richmond, Earl of, Lands in Wales               | .. | .. | .. | 117     |

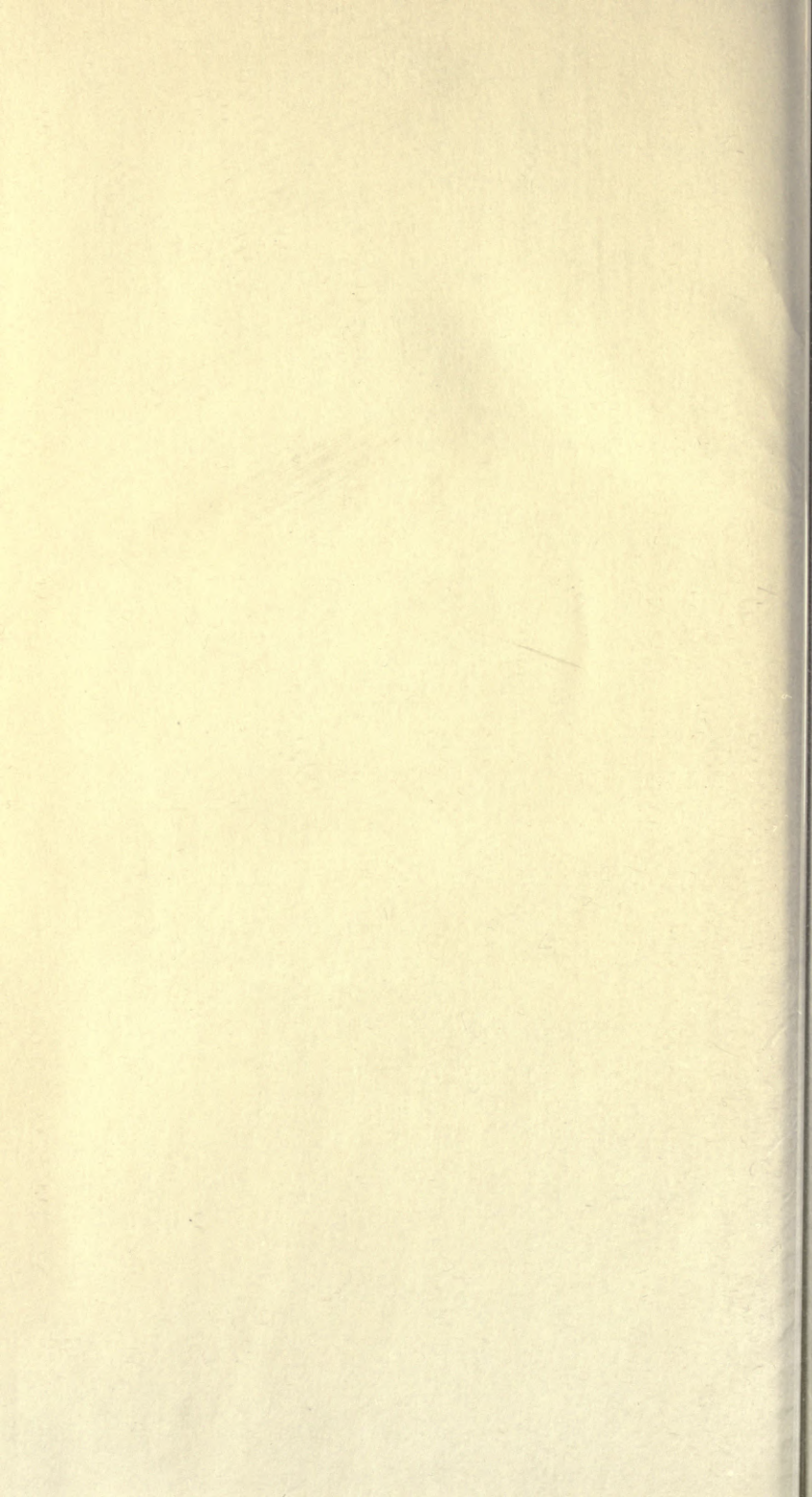
|                                            |    |    |    |    |           |
|--------------------------------------------|----|----|----|----|-----------|
| Roman Roads                                | .. | .. | .. | .. | 18, 24    |
| Rutupæ, or Richborough                     | .. | .. | .. | .. | 7         |
| Sampson's Cross at Lantwit                 | .. | .. | .. | .. | 39        |
| Sarn Badrig, in Merionethshire             | .. | .. | .. | .. | 37        |
| Segontiaci, British Tribe                  | .. | .. | .. | .. | 19        |
| Selgovæ and Setantii, Ditto                | .. | .. | .. | .. | 27        |
| Seithlinin ab Sandde, a Welsh Drunkard     | .. | .. | .. | .. | 38        |
| Schools established by Garmon and Lupus    | .. | .. | .. | .. | 130       |
| Severus, Emperor of Rome                   | .. | .. | .. | .. | 18        |
| Silures                                    | .. | .. | .. | .. | 3, 17, 20 |
| Serigi, slain by Caswallon                 | .. | .. | .. | .. | 23        |
| Solar Stone, or Hirmensul of the Continent | .. | .. | .. | .. | 185       |
| Stilico                                    | .. | .. | .. | .. | 23        |
| Statute Laws of the Welsh                  | .. | .. | .. | .. | 148       |
| Stonehenge, a Circle for Druidical Rites   | .. | .. | .. | .. | 33, 188   |
| Suessiones, or Belgic Settlers in Britain  | .. | .. | .. | .. | 3         |
| Sulien's inscribed Monument at Corwen      | .. | .. | .. | .. | 63        |
| Taixali, an Ancient British Tribe          | .. | .. | .. | .. | 28        |
| Thames, where crossed by Cæsar             | .. | .. | .. | .. | 7, 8      |
| Tibia Amnis, the River Canon or Singing    | .. | .. | .. | .. | 24        |
| Theodosius                                 | .. | .. | .. | .. | 21, 22    |
| Tithes, Bible and Modern Statement of      | .. | .. | .. | .. | 134       |
| Togodumnus                                 | .. | .. | .. | .. | 14        |
| Tribes of Wales                            | .. | .. | .. | .. | 271       |
| Trebellius Maximus                         | .. | .. | .. | .. | 16        |
| Trinitarianism and Triades                 | .. | .. | .. | .. | 127       |
| Trinobantes, or Newtowns-men               | .. | .. | .. | .. | 4, 15, 26 |
| Tudor Trevor, Tribe and Descendants of     | .. | .. | .. | .. | 286       |
| Turpilianus                                | .. | .. | .. | .. | 16        |
| Uthyr Pendragon                            | .. | .. | .. | .. | 33        |
| Urien Reged, Tribe and Descendants of      | .. | .. | .. | .. | 272       |
| Vacomagi                                   | .. | .. | .. | .. | 28        |
| Valens Victrix, the Legion so called       | .. | .. | .. | .. | 28        |
| Valentinian and Valens, hence Valentia     | .. | .. | .. | .. | 21, 22    |
| Vecturones                                 | .. | .. | .. | .. | 28        |
| Vectius Bolanus                            | .. | .. | .. | .. | 17        |
| Venta Silurum                              | .. | .. | .. | .. | 24        |
| Vespasian                                  | .. | .. | .. | .. | 15        |

|                                            |       |         |
|--------------------------------------------|-------|---------|
| Via Julia Frontina, and other Roman Roads  | ..    | 17, 24  |
| Victorinus                                 | .. .. | 23      |
| Vigesimum, at Coedgain                     | .. .. | 25      |
| Vitalis's Monument, near Bath              | .. .. | 29      |
| Volantii                                   | .. .. | 27      |
| Volusenus declares War in the Roman Name   | ..    | 4       |
| Vortigern and Vortimer, Saxon Earls        | .. .. | 31, 32  |
| Vrondeg, Inscription at that Place         | .. .. | 46      |
| Wales and Welsh, whence so called          | .. .. | 40      |
| Wales divided into Hundreds and Commots    | ..    | 103     |
| Welsh, their Manners and Customs           | .. .. | 76, 120 |
| —— Religious Sects                         | .. .. | 141     |
| —— Laws                                    | .. .. | 145     |
| —— and Language                            | .. .. | 288     |
| Wissan                                     | .. .. | 4       |
| Wolf-penny, or Peter Pence, from Ethelwolf | ..    | 53      |

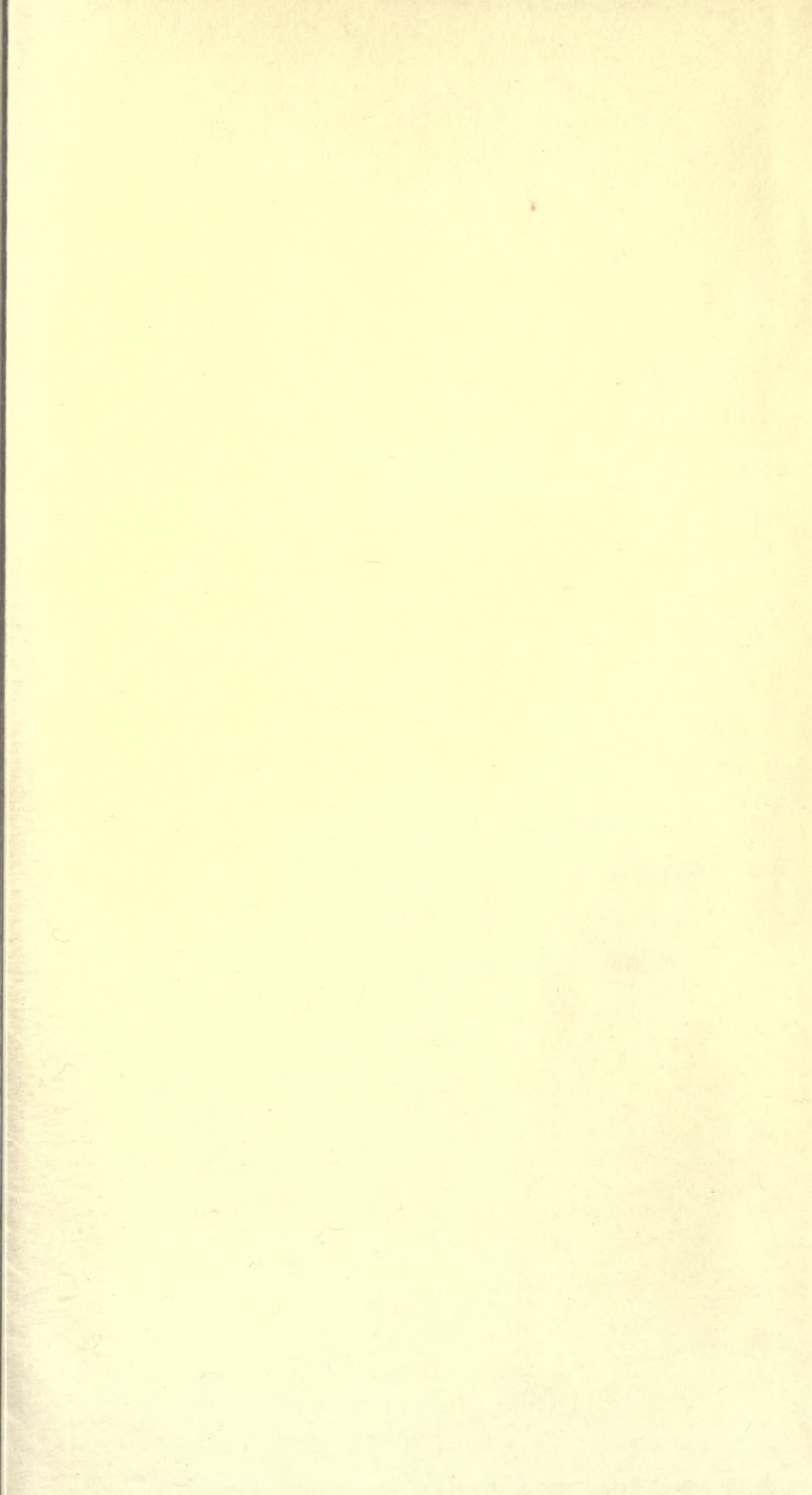


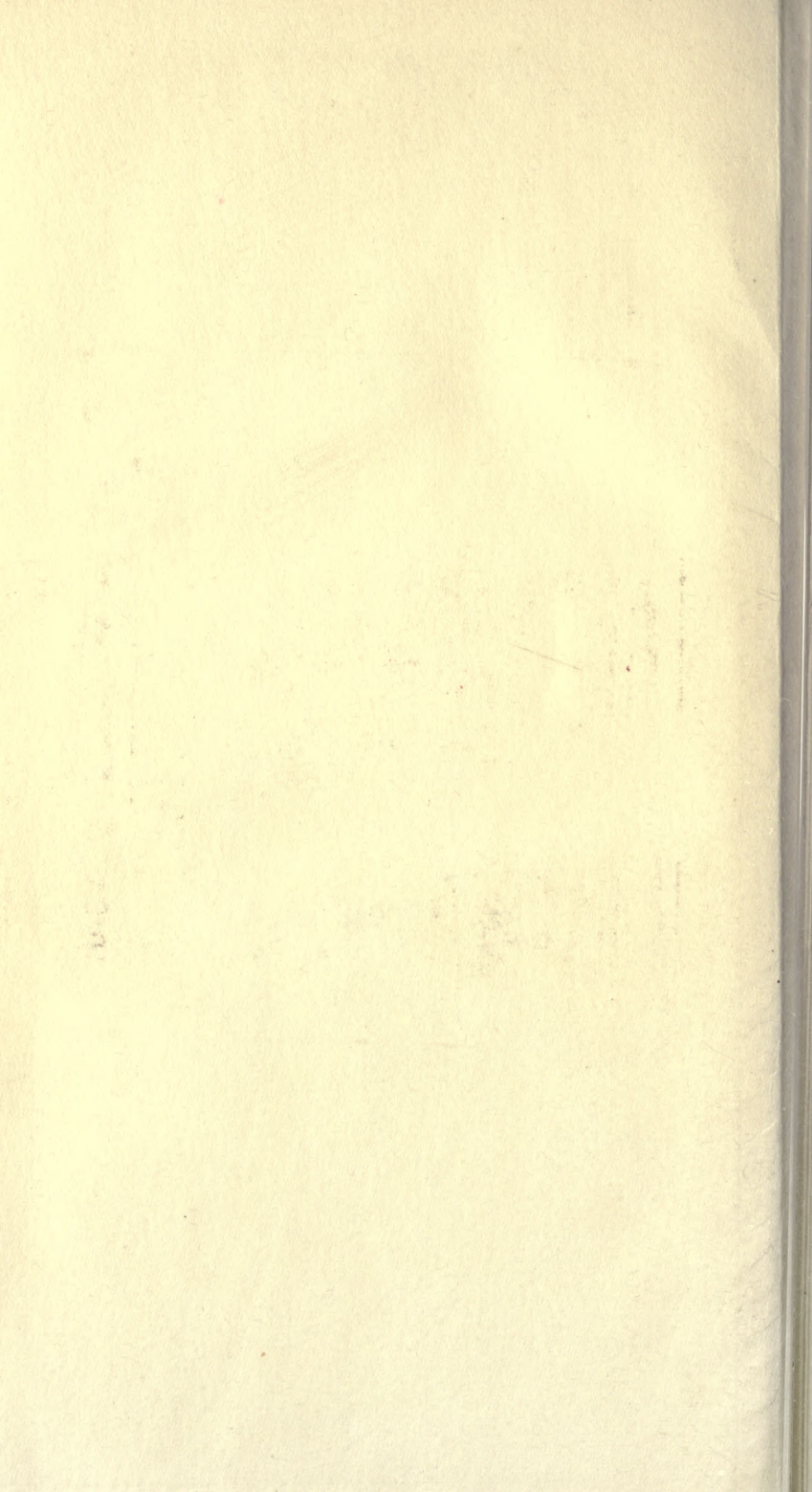












DA  
715  
J66

Jones, John  
The history of Wales

PLEASE DO NOT REMOVE  
CARDS OR SLIPS FROM THIS POCKET

---

UNIVERSITY OF TORONTO LIBRARY

---



